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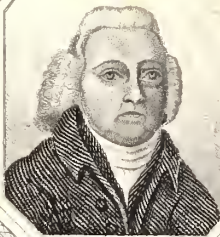




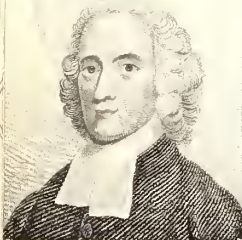




SEABURY.



BACKUS.



EDWARDS.



RODGERS.



ASBURY.



MUHLENBERG.

A

HISTORY OF ALL RELIGIONS,

AS DIVIDED INTO

PAGANISM, MAHOMETANISM, JUDAISM AND CHRISTIANITY,

WITH AN ACCOUNT OF

LITERARY AND THEOLOGICAL INSTITUTIONS

AND

MISSIONARY, BIBLE, TRACT AND SUNDAY SCHOOL SOCIETIES;

WITH A

GENERAL LIST OF RELIGIOUS PUBLICATIONS ; ACCOMPAN-

IED WITH A FRONTISPIECE OF SIX HEADS.

BY DAVID BENEDICT, A. M.

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1824.

RHODE-ISLAND DISTRICT, *sc.*



BE IT REMEMBERED, that on this twenty-sixth day of June, in the year of our Lord one thousand eight hundred and twenty-four, and in the forty-eighth year of the Independence of the United States of America, DAVID BENEDICT, of said District, deposited in this office, the title of a book, the right whereof he claims as proprietor in the following words to wit, "A History of All Religions, as divided into Paganism, Mahometanism, *Judaism and Christianity*, with an account of Literary and Theological Institutions, and Missionary, Bible, Tract and Sunday School Societies, with a general list of religious publications, accompanied with a great variety of engravings, illustrating the religious ceremonies of all nations." By DAVID BENEDICT, A. M.

In conformity to an act of Congress, entitled "An Act for the encouragement of learning by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the time therein mentioned, and also to an act entitled an act for the encouragement of learning by securing the copies of maps, charts and books to the authors or proprietors of such copies during the time therein mentioned and extending the benefit thereof to the art of designing, engraving and etching, historical and other prints."

Witness :

BENJAMIN COWELL, *Clerk of the Rhode-Island District.*

PREFACE.

The difficulty of ascertaining the number, the local situation, and general statisticks, of the different denominations of christians, from other works on All Religions, was perhaps one of the first considerations which led to the following production. It has been retarded a long time by the indisposition of the author, and a considerable part of it has been finished in such an impaired state of health, as to require the constant aid of a reader and amanuensis ; this consideration it is hoped will bespeak the indulgence of the reader, and abate the severity of his criticisms. Should another edition be called for, the author hopes to be able to present the work in a better style. This was intended in the outset to be made both smaller and larger ; the first for common reading, and the other as a *school-book*, which has been had in view all along, in the simplicity of the design, and the sectional divisions.

One main object of this work has been to exhibit the actual state of the christian world ; to reduce the denominations of christians to the fewest possible number ;—to form a new classification of them ;—to show that the differences, the splits and parties among them, are by no means so great as has generally been supposed ; and to dissipate as far as possible that vast and overwhelming obscurity which has generally rested on the minds of the illiterate and uninformed in view of the almost endless divisions which are said to exist in the world.

All who bear the christian name are here represented under fourteen general heads ; these are again sub-divided into forty or fifty heads, and under these few simple divisions (many of which refer to precisely the same kind of christians, in different countries and conditions) it is confi-

dently believed, are fairly included without any exception, worthy of notice, all the denominations of Christendom.

The general heads may represent so many Kingdoms or Empires, and the sub-divisions may be compared to Colonies, Provinces, or States, which so far as they operate in a separate capacity, exist merely *imperium in imperio*. Very little truly has as yet been done to produce that balance of power and preserve those friendly relations among these christian nations, which earthly sovereignties and republicks find it so much for their interest and happiness to maintain among themselves, and there is yet by far too much bigotry and prejudice in the world ; but it must be acknowledged that a spirit of forbearance, of pacification and union, is making a promising progress.—Each of the different parties of christians, are beginning to find that they cannot monopolize all the piety and talents—or cover all the ground—nor control all the affairs of the christian church—nor stop the spread of other opinions, especially in this land of freedom and toleration, where all denominations are evidently on the increase ; they seem also beginning to realise, that the Great Jehovah in the bestowment of his mercies and blessings, is not confined to their ecclesiastical enclosures, nor bound by their spiritual *sine qua nons*, and that it is no way likely the millenium will be brought about by the exclusive and universal spread of any one sect or party, great or small, but by the increase of spirituality among them all, and by their nearer approach to the gospel standard of holiness and perfection. It is pleasing to see an increasing disposition among the different denominations to help, instead of hinder each other, in erecting houses of worship, in promoting missionary enterprises, in encouraging ministerial education, and in all the benevolent plans of the present day, for meliorating the miseries of our ruined race, and for promoting the diffusion of gospel light ; and when this social and truly christian temper shall pervade the whole christian world, then we shall indeed have formed A HOLY ALLIANCE, which, instead of terrifying the nations with its coercive power, will

be the glorious augury of their future freedom and blessedness.

The constant aim of the author has been to let each denomination speak for itself, either by furnishing their own histories, or by referring to such accounts as they approved; I have endeavoured as far as possible to catch their phraseology, and adopt their peculiar forms of expression, which like the different dialects of nations, though uncouth and hard to be understood by others, yet are uttered with the greatest fluency, and are perfectly understood by those who are accustomed to use them.

It was not until a subscription so large and wide-spread was obtained, that it would be improper to alter the terms of the work, that the author was apprised of the inconvenience to which the narrow limits he had assigned to it would subject him, and the constant necessity of abridgement and compression has increased to no inconsiderable degree, the labour of his undertaking. It is difficult for any person, who is unaccustomed to authorship of the kind, to conceive of the research and toil in which this little work has involved its author, which has been much augmented by the nature of the plan, and also on account of the neglected state of the histories of many of the denominations in this country. And it is due to many clergymen of different denominations to say, that many facts which have not before been published by historians, have been furnished by their verbal communications, or from documents deposited in their private archives.

I have endeavoured throughout to make the work as modern and American as possible, and cannot but flatter myself that I have made some improvement in this department of history. Some of the statistical views are rather conjectural than official, but I thought it best to make square work of the whole, as I am confident that studies of this kind will be pursued more than formerly, and each denomination may now see what is necessary to complete the plan. And it is hoped that none will be displeased with my attempt to make out the statisticks and census of each denomination, when they are informed that one main design of

this work, from first to last, has been, to let them see what is needful to resuscitate and spiritualise their own communities, and what will be their fair proportion of cost and exertion to carry forward the great work of regenerating and evangelising the world.

I very much regret that there should be a difference in some cases in my statements, and especially between the text and tables, but it is difficult to do otherwise when we write a continued history of progressive events, and furnish copy merely as it is called for by the printer, which writers whose hands are full of other business, think they do well to accomplish.

To use the language of Dr. Evans, respecting his Sketch of All Religions, "that the work is altogether free from religious bias the author does not aver, but he has strove to divest himself of prepossession," and has not designedly misrepresented the opinions, nor injured the feelings of any class of christians whose history he has attempted; and if he is not mistaken in the feelings of his heart, he has had a sincere desire to correct any erroneous impressions under which any of the denominations have laboured, and a real satisfaction in witnessing whatever among them, indicated prosperity and happiness, and an increase of vital piety and good order, similar to that, which we experience among our neighbours and friends, whom we value and esteem.

That a work of this kind collated under the disadvantages already mentioned from so many new sources, and attempting views of *All Religions* so unusual, should be entirely free from errors can hardly be expected; and all corrections, of mistakes, and any new suggestions of improvement for future editions will receive the grateful acknowledgments of the author.

DAVID BENEDICT.

Pawtucket, (R. I.) July 5, 1824.

THE
FRONTISPIECE
BIOGRAPHICALLY ILLUSTRATED.

SEABURY SAMUEL, D. D. first Bishop of the Episcopal church in the United States, was the son of the Rev. Mr. Seabury, Congregational minister at Groton, and afterwards Episcopal minister at New-London, and was born in 1728. After being graduated at Yale College in 1751, he went to Scotland for the purpose of studying medicine; but his attention being soon directed to theology he took orders in London in 1753. On his return to this country he was settled in the ministry at Brunswick, in New-Jersey, and afterwards in the city of New-York, and after that in New-London, Con. In 1784 he went to England to obtain consecration as bishop of the Episcopal church of this state, but meeting with some obstruction to the accomplishment of his wishes, he went to Scotland, where, on the fourteenth of November he was consecrated by three nonjur-ing bishops. After this period he discharged for a number of years at New-London the duties of his office in an exemplary manner. He died February 25, 1796, aged 68 years.—*American Biographical Dictionary.*

EDWARDS JONATHAN, President of Princeton college, for the most of his life was a distinguished minister among the New-England Congregationalists. He was born at Windsor, Con. October 5, 1703, and was educated at Yale college, where he took the degree of bachelor of arts in 1720, before he was seventeen years of age. His uncommon genius discovered itself early, and while yet a boy he read Locke on the human understanding with a keen relish. And he disclosed to an intimate friend a short time before his death, that, at that early age he was as much engaged, and had more pleasure in studying this work, than the most

greedy miser could have, in gathering up handfuls of silver or gold, from a newly discovered mine. Though he took much pleasure in examining the kingdom of nature ; yet moral and theological researches yielded him the highest satisfaction. He was many years the pastor of the Congregational church in Northampton, Massachusetts. In January, 1758, he reluctantly accepted the office of President of the college in New-Jersey, as successor of his son-in-law, the Rev. Mr. Burr ; but he had not entered fully upon the duties of this station, before the prevalence of the small pox induced him to be inoculated, and this disease was the cause of his death March 22, 1758, in the fifty-fifth year of his age.—*Miller's Retrospect, American Biographical Dictionary.*

ASBURY FRANCIS, was born near Birmingham, England, August 20, 1745 ; but as most of his life was spent in laborious services among the American Methodists, he is identified with them, in their own feelings, and in the view of the publick. He arrived in this country in 1771, and in 1774 he was consecrated to the Episcopal office in the American Methodist church, which he continued to fill with great reputation, till his death, which happened at the house of his old friend, Mr. George Arnold, in Virginia, in 1816, in the 71st year of his age, and 55th of his ministry. His remains, by order of the General Conference, were brought to Baltimore and deposited in a vault prepared for that purpose under the recess of the pulpit of the Methodist church in Eutaw-street in that city.

Mr. Asbury was peculiarly calculated from the ardour of his feelings to keep the great machinery of the travelling connexion in motion ; forty years of his life were spent in this employment in the Methodist church in this country, thirty of which, were devoted to the Episcopal office.—*Asbury's Journal, MS. of Rev. E. Mudge.*

BACKUS ISAAC, A. M. an eminent minister among the American Baptists, was born at Norwich, Con. January 20, 1724. In 1741, a year memorable for the revival of religion, which took place through this country, his attention was first arrested by the concerns of another world,

and he was brought, as he believed, to the knowledge of the truth as it is in Jesus. In 1746 he commenced preaching the gospel, and, in April 13, 1748, he was ordained first minister of a Congregational church in Titicut precinct, in the town of Middleborough, Massachusetts.

About two years after, Mr. Backus and most of his church embraced the sentiments of the baptists, and he was installed their pastor by ministers from Boston and Rehoboth.—In this relation he continued through the remainder of his life. He died November 20, 1806, in the 60th year of his ministry and the 83d year of his age.

RODGERS JOHN. D. D. was for many years a distinguished and eminent pastor of a Presbyterian church in the city of New-York. He was born in Boston, Mass. August 5, 1727. He was the son of Mr. Thomas Rodgers, and Elizabeth Baxter, his wife, who removed from the city of Londonderry, in Ireland, to Boston, in the year 1721.—There they resided until 1728, in the autumn of which year, when the subject of these memoirs was a little more than a year old, they left Boston, on account of some troubles occasioned by the Indians, and transferred their residence to the city of Philadelphia.

Young Rodgers received his education principally at the Rev. Samuel Blair's academy in Chester county, Pennsylvania. Among his fellow students, was the Rev. Samuel Davies, whose excellent sermons are so well known both in Europe and America. In 1749 Mr. Rodgers was settled pastor of a church at St. George's village, Delaware.

In 1765 he removed to the city of New-York, where he spent the remainder of his days, and where he closed his useful labours, May 7th, 1811, in the 84th year of his age, and 63d of his ministry.—*Miller's Life of Rodgers.*

GOTTHILF HEINRICH ERNST MUEHLEBERG, D. D. was born at New Providence, Montgomery county, Pa. November 17, 1753. His parents were the Rev. Dr. H. M. Muehlenberg, and Anna Maria his wife, daughter of Conrad Weiser, Esq. Dr. H. M. Muehlenberg who arrived from Germany in 1742, and officiated as Senior of the Evangelical Lutheran Ministerium in this country, may be consider

ed as the founder of the Evangelical Lutheran church in North America, for, through his instrumentality it was properly organized.

The education of young Muehlenberg was successfully advanced at Philadelphia, to which city his father had removed—and in 1763, when he was ten years of age, he was sent to the University of Halle in Germany.

As an evidence of his truly American spirit, it may be mentioned, that when young Muehlenberg was presented to the Chancellor of the university in order to kiss his hand, he refused. The Chancellor excused him on the score of the American's youth.

After availing himself of various sources of knowledge and means of mental improvement, he went to England, and thence to Philadelphia where he arrived in 1770.

In the same year he received ordination at Reading, Pa. and was called as an assistant pastor in the Evangelical Lutheran churches at Philadelphia.

In 1779 he consented to officiate as pastor in the congregation at New Hanover, whence he removed in the spring of 1780 to Lancaster, Pa. where he faithfully discharged the duties of pastor of an extensive Lutheran congregation, until the last week of his earthly life, and where, commending his beloved family and church to the holy keeping of his God, he died on the 23d May, 1815, in the rich peace and joyous hope of the christian, aged 62.

Dr. Muehlenberg's exemplary piety, his amiable and affectionate deportment endeared him to all who enjoyed the happiness of his acquaintance. Blessed with a happy strength of constitution, and gifted with a vigorous and contemplative genius, he acquired a distinguished character as a man of science and a Theologian.

Botany was one of his favourite pursuits. How much this science has been enriched by his labours, is well-known to its lovers. He enjoyed the most extensive correspondence with the most illustrious cultivators of natural science both at home and abroad. In fine, he was a man of exemplary piety, eminent talents, and of profound erudition.—*MS. of Rev. F. C. Schaeffer, Pastor of St. Matthew's Church, city of New-York.*

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PAGANISM.

DIFFERENT opinions are entertained respecting the time when the worship of idols commenced. Some suppose it was before the flood, among the descendants of Cain, but all agree that soon after that period, idolatry became the prevailing religion of the world, and has continued to be to the present time.

As the discussion of this subject opens a vast field before us, which we can but partially survey, I shall arrange the contents of this article under the following heads :

1. *Speculations of reflecting pagans concerning the nature of God.*—It is remarkable that all philosophical heathens in all ages of the world, have believed in the being of God, and it is as remarkable that they never assign him the government of the world ; but ascribe this vast undertaking to inferiour deities.

The ancient philosophers wrote much concerning God, and his attributes ; but their descriptions are often vague and confused ; and always far inferiour to the scripture definitions of the nature, of the eternal and ineffable Jehovah. The prevailing opinion however among the ancients, was, that God was the soul of the world. This was the doctrine of Plato, of Pythagoras, of Zeno, and others ; and this doctrine is still propagated among the Hindoos.

This *animus mundi* or soul of the world, was diffused throughout the universe, and infused into every portion of matter. “ Both Stoicks and Platonicks held the world to be alive. By virtue of this life, the great masses are held together in their orderly courses as well as the minutest particles governed in their natural motions, according to the laws of attraction, gravity, electricity, and magnetism.

It is this gives instincts, and teaches the spider her web, and the bee her honey.”(1)

A Bramhun of superiour understanding gave Mr. Ward, a missionary in India, the following *confession of faith*, as the present belief of the philosophical Hindoos, concern the nature of God, viz. : “ God is invisible, independent, ever-living, glorious, uncorrupt, all-wise, the ever-blessed, the almighty ; his perfections are indescribable and past finding out ; he rules over all, supports all, destroys all, and remains, after the destruction of all ; there is none like him ; he is silence ; he is free from passion, from birth, &c. And from increase and decrease, from fatigue, the need of refreshment, &c. He possesses the power of infinite diminution and lightness, and is the soul of all.”

“ He created, and then entered into all things, (2) in which he exists in two ways, untouched by matter, and receiving the fruits of practice. He now assumes visible forms for the sake of engaging the minds of mankind. The different gods are parts of God, though his essence remains undiminished, as rays of light leave the sun his undiminished splendour. He created the gods to perform those things in the government of the world, of which man was incapable. Some gods are parts of other gods, and there are

(1) Berkley’s *Siris*, as quoted in Staughton’s *Virgil*, p. 392. In the sixth book of Virgil’s *Æneid*, beginning with line 724, the classical reader may find the sum and substance of the Pythagorian and Platonick philosophy, concerning the nature of God.

(2) When the following lines of Pope were read to a learned Bramhun, he started from his seat, begged a copy of them, and declared the author must have been a Hindoo :

“ All are but parts of one stupendous whole,
Whose body Nature is, and God the soul ;—
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees ;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent.”

Ward’s View of the History, Literature and Religion of the Hindoos. Introductory remarks, vol. 2, p. 57.

deities of still inferior powers. If it be asked, why God himself does not govern the world, the answer is, that it might subject him to exposure, and he chooses to be concealed : he therefore governs by the gods, who are emanations from the one God, possessing a portion of his power : he who worships the gods as the one God, substantially worships God. The gods are helpful to men in all human affairs, but they are not friendly to those who seek final absorption, being jealous lest, instead of attaining absorption, they should become gods and rival them.

“ Religious ceremonies procure a fund of merit to the performer which raises him in every future birth, and at length advances him to heaven, where he enjoys happiness for a limited period, or carries him towards final absorption. A person may sink to earth again by crimes committed in heaven. The joys of heaven arise only from the gratification of the senses. A person raised to heaven is considered as a god, &c.”(3)

Such are the best views of the best of men among the Hindoos. Such a mixture of truth and error, of sense and folly do they believe and teach.

But notwithstanding these partially correct views of the nature of God, and the unity of the Godhead, still it is a mournful and degrading fact, that “ the wisest and the best of men in all heathen countries have ever been Polytheists, and have adored, with the vulgar, the gods of their country. Nor has this fundamental doctrine of religion—the *unity* of God, been publicly professed, by any people, who had not previously been enlightened by revelation. (4)

Their views of the government of the world and the prospects of futurity were equally vague and uncertain :

In vain they pushed inquiry to the birth
 And spring-time of the world ; ask'd whence is man ?
 Why formed at all ? and wherefore as he is ?
 Where must he find his maker ? With what rites
 Adore him ? Will he hear, accept and bless ?

(3) Ward's View, vol. 2, Introductory remarks, pp. 57, 58.

(4) Rev. R. Adam's Religious World Displayed, vol. 1 p. 187.

Or does he sit regardless of his works ?—
 Knots worthy of solution, which alone
 A deity could solve.—
 'Tis revelation satisfies all doubts,
 Explains all mysteries except her own :
 And so illuminates the path of life,
 That fools discover it and stray no more.

Cowper's Task.

2. *Causes of Idolatry.*—"If we inquire into the true causes of idolatry," says Calmet, "we must seek them in the depravity of man's heart, in his ignorance, vanity, pride, love of pleasure, his fondness of sensible things, his libertinism, his brutal passions ; the irregular and excessive affection of lovers ; the mistaken tenderness of a father for his child ; (5) or a wife for her husband ; extravagant respect of subjects for a prince, or of children for their father ; excessive gratitude for benefits and services received from certain persons ; admiration of the great qualities of creatures, or of persons who had rendered themselves illustrious ; one of the many of these causes, joined with the indelible idea conceived by man of a divinity, induced him to pay superstitious respect, worship and adoration to what he loved, esteemed, or honoured to excess." (6)

3. *Objects of idolatrous worship.*—These were the sun that enlightened them—the fire that warmed them—the moon that directed their steps in the obscurity of the night—the earth that nourished them—the air that refreshed them—the heroes that cleared the woods and forests of lions and serpents that annoyed them—the conquerors that delivered them from their enemies—and the wise and generous princes, who rendered their subjects happy, and the memory of their reigns immortal. They worshipped the spirits of dead men, who in their life-time, were vilely enormous, guilty of thefts and rapines, murders and parricides, of horrid lusts, adulteries, rapes, and incest ; per-

(5) Cicero on the death of his amiable and accomplished daughter, seriously intended her deification. Religious World Displayed, vol. 1, p. 158.

(6) Dictionary of the Bible, article Idolatry.

sons that good and wise men would rather hate and despise than respect and worship. Nay, they worshipped the vilest of brute beasts, and serpents, and crocodiles ; also, inanimate creatures, the stars and elements, rivers and trees ; they dedicated temples and offered sacrifices, to the passions of our souls, the diseases of our bodies, and the accidents of our lives. To such objects as these they paid their respects, and devotion—in them they reposed their confidence. In a word, all the reins were slackened, and the most abominable crimes were honoured with priests, altars, and temples. Publick worship became a publick prostitution. Incest, impurity, drunkenness, hatred, and pride, were deified under the fictitious names of Jupiter, Juno, Venus, Bacchus, &c. and criminal gods were worshipped with crimes.

The religion of the vulgar was founded chiefly on the fictions and fancies of the poets, who represented many of their gods like the worst and basest of men :

“Gods partial, changeful, passionate, unjust,
Whose attributes are rage, revenge and lust :”

And taught that the only way to please Bacchus, Venus, &c. was to act like themselves in their worship. (7)

Such have been and still are the gods of the most enlightened pagans ; but if we turn to the barbarous nations of idolators we find a strange group of strange beings,

“ Abortive, monstrous and unkindly mix’d
Gorgons and hydras and chimeras dire ;”

Which are receiving the daily and devout homage of many millions of our race.

Among the Greeks and Romans, the number of their gods was stated in round numbers, at thirty thousand. A building was erected at Rome, by M. Agrippa, in the reign of Augustus, called the Pantheon, which signifies all the gods, to whom it was dedicated. The same building continues to this day, and is now called the Church of St. Maria Rotunda.

(7) Adam's Religious World Displayed, vol. 1, pp. 137, 141, 151.

The Hindoos profess to have 330,000,000 of gods ; not that they have even the names of such a number, but they say that all human actions, as well as all the elements have their tutelar deities, the catalogue of whom, they swell to this absurd and enormous amount. The Hindoos have no Pantheon like that just named, but the palaces of some of the Hindoo Rajas, contain courts filled with idols, each of which has an establishment of priests, who daily perform ceremonies of worship.(8)

4. *The principal gods of the heathen, and their peculiar characters.*—In the natural world, according to Mr. Bryant, the first and principal object of adoration, were the *sun* and *fire*.(9) The Greeks had *one* supreme, and *eleven* subordinate gods, viz. : Jupiter, Saturn, Bacchus, Apollo, Mars, Minerva, Diana, Juno, Venus, Ceres, Mercury, and Vulcan. These were adopted by the Romans, and associated with other deities, male and female, celestial and terrestrial, all of whom had different offices assigned them in the affairs of mankind. Jupiter, was by all the ancients represented as the father, and king of gods and men. His usual title among poets and orators, was *pater omnipotens*, the almighty father, and in many respects, his attributes answered to those of the eternal Jehovah. But still, his history abounds with impurity and scandal. He had four wives, the last of whom was the celebrated Juno, who was styled the queen of heaven. He was the father of the Muses, the Graces, of Mercury, Apollo, and the other gods, and had a prodigious number of children by his numerous mistresses.(1) Indeed, all the principal gods and goddesses were the fruit, either of the omnipotence, or debaucheries, of the all powerful Jove.(2)

The principal gods of the northern nations of Europe, were *Thor* and *Woden*, whose worship was extensive ; but whose attributes were cruel and terrifick, for their wor-

(8) Ward's View, vol. 1, p. 18.

(9) New System of Ancient Mythology, vol. 1, p. 2—vol. 3, p. 431—vol. 6, p. 265.

(1) New Edinburgh Encyclopedia, article Jupiter.

(2) Tooke's Pantheon of the Heathen Gods, a very good compendium of their history

shippers thought they could never sufficiently glut them with blood.(3)

Among the *three hundred and thirty millions* of the Hindoo gods, the principal ones are BRUMHA the *Creator*, VISHNOO the *Preserver*, and SHIVU the *Destroyer*, and their sacred writings exhibit each of these gods at his post, committing faults and absurdities that would disgrace beings destitute of every spark of divinity, and even of reason.(4) The principal wives of these gods are Doorga, Lukshmee and Suruswutee. But they had also many other wives, for the gods as well as men, among this people, are addicted to polygamy.

As the Hindoos apply the doctrine of transmigration to their deities as well as to themselves, all their principal gods as well as many of those of a subordinate rank have had many incarnations, in which they have assumed many different forms, either for their own gratification, or for the benefit of mankind.

Among this vast range of gods, may be found the counterpart of nearly all the male and female divinities of the ancient Pantheon. And not only in the theogonies of their gods, and in their character and employments, but also in their philosophical peculiarities, there is a striking resemblance between the Hindoos and the Greeks.

Among the Hindoo gods we find those which answer to Jupiter and Juno, the king and queen of heaven, to Apollo, to Mercury, to Mars, to Neptune, and even to the insidious Cupid, and the shameful Priapus.

The Hindoo gods also resemble those of the ancient nations in their perpetual quarrels and intrigues.

Bruhma, *Vishnoo*, and *Shivu*, the *Creator*, *Preserver* and *Destroyer*, are perpetually counteracting each other.— Sometimes the Preserver is destroying, and at other times the Destroyer is preserving. On a certain occasion, Shivu granted to the great enemy of the gods, Ravunu, a blessing which set all their heavens in uproar, and drove the 330,000,000 of gods into a state of desperation. (5)

(3) Bryant's New System, &c. vol. 6, p. 304.

(4) Ward's View, &c. vol. 2, introduction, p. 17.

The Hindoo Shastrus give an account of ten appearances, or incarnations of Vishnoo, the Preserver ; nine of which are past, and the tenth is yet expected. Jugunnat'hu(6) of whom Dr. Buchanan (7) has given such an interesting account is one of the forms of Vishnoo.

Vishnoo has a thousand names, and Jupiter had so many they could scarcely be numbered. This god is represented in the form of a black man, with four arms. His heaven is said to be entirely of gold, and is eighty thousand miles in circumference. All its edifices are composed of jewels. Similar stories are told of the other principal Hindoo deities, male and female ; of their incarnations, and of the splendour and extent of their celestial abodes.

Doorga, one of the wives of Shivu resembles the ancient Minerva in her fondness for arms and war. Her quarrels with Shivu, are like those of Juno with Jupiter ; and her marriage with that god, whose appearance is filthy, created the surprise of the gods, similar to the marriage of Venus with Vulcan.

Kalee, one of the forms of Doorga, says Mr. Ward, is the *Indian Diana Taurica*, because to her human victims are offered in sacrifice, and their sacred books give minute directions for performing this horrid worship. Her dishevelled hair, represents the clouds, and intimates too that time has neither beginning nor end. Her tongue, which hangs out, is the representative of lightning. She exhibits altogether the appearance of a drunken frantick fury. Yet this is the goddess whom thousands adore, on whose altars thousands of victims annually bleed, and whose temple at Kalee-ghatu, near Calcutta, is the resort of Hindoos from all parts of India.(8)

The principal god of the Chinese is Fo.

(5) Ward's View, &c. vol. 2, introduction, p. 68.

(6) The god of the world, from *nathu*, a lord, and *jugut* the world. This is the same name which is generally spelt Juggernaut.

(7) Dr. Buchanan's Researches.

(8) Ward's View, &c. Introduction, p. 28.

Boodhu is the principal deity of the Burmans and many surrounding nations. The image which represents him is usually called Gaudoma, or Goutumu. According to the Boodhist system which appears to be a speculative kind of pagan theology, God is represented as in awful inaccessible retirement, enjoying profound and perpetual repose. Indeed, the Boodhist system makes such an inactive and useless being of God, that they are generally denominated atheists.(9.) 'The highest state of glory with the Boodhists, is what they call absorption, which will consist not only in the enjoyment of heaven, but in being absorbed in the fountain of the deity.

Some of the Boodhu temples in Ceylon are capable of containing three thousand people. Boodhu like Vishnoo, is represented as having ten incarnations. This religion is spread over the Burman empire, Siam, Ceylon, Japan, Cochinchina, and the greater part of China itself; and is by some considered to be in reality the ancient religion of India, and that the Bramhinal superstition is the invention of later times.(1.)

5. *The cruelties of Paganism.*—These consist not only in the want of charitable and benevolent institutions for the orphan and widow, the sick and aged, the poor and insane, and in the absence of the kind and social feelings which christianity inspires, but in the performance of the most barbarous and cruel acts, under the name of religious duties, which the worst passions of our nature ever led to. Among these most horrid rites are the offering of human sacrifices to the deity, and the burning of widows with the bodies of their deceased husbands.

One would think it scarce possible, says Bryant, that so unnatural a custom, as that of human sacrifices, should have existed in the world: but it is very certain, that it not only did exist, but almost universally prevailed. The

(9) I inquired of Mr. Ward, whether this was a fair representation of their sentiments, since they admit the being of a God. "But," said he, "a God who never does any thing, but is always asleep, is no God at all."

(1.) Ward's View, &c. vol. 2, p. 383.

Egyptians, the *Cretans* and the *Arabians*, offered human sacrifices to their gods. The *Persians* buried people alive. The *Cyprians*, the *Rhodians*, the *Phocians*, the *Ionians*, those of *Chios*, *Lesbos*, and *Tenedos*, all had human sacrifices. The natives of the *Taurick Chersonesus* offered up to *Diana* every stranger whom chance threw upon their coast. The *Pelasgi* in a time of scarcity vowed the tenth of all that should be born to them, for a sacrifice in order to procure plenty. The *Gauls* and the *Germans* were so devoted to this shocking custom, that no business of any moment was transacted among them, without being prefaced with the blood of men. Among the *Druids* and the worshippers of *Thor* and *Woden* and all the people of the northern nations, not only the children of the peasantry, but often those of the great, and sometimes princes themselves, were devoted to their bloody deities, either to atone for national sins, or to procure national blessings. The altars of these gods were far removed from the common resort of men ; being generally situated in the depth of woods ; that the gloom might add to the horror of the operation, and give a reverence to the place and proceeding.

This custom prevailed in *Mexico* to an awful extent, and *Montezuma*, the last emperor of that country, offered 20,000 human victims every year to the sun. (2)

Pomare, the late king of one of the *South-Sea Islands*, which has renounced Paganism, and embraced Christianity, is said during his reign to have offered 2000 human sacrifices.

In most cases captives taken in war were doomed to this horrid death ; but in others, children were brought up for the altar, as sheep are fattened for the shambles ; and they were bought and butchered in the same manner.

The dearest earthly possessions were considered the most acceptable to the gods, and the more distinguished and beloved the child, the more its sacrifice would propitiate the favour of their blood-stained divinities. And accordingly the *Carthaginians*, in a time of great danger, offered two hundred children of the prime nobility to Sa-

(2) Robertson's *America*, vol. III. p. 199.

turn. These sacrifices are still continued in Africa, in India and other parts of the world. (3)

The horrors of the funeral pile among the Hindoos are too notorious to need a particular description. Persons from childhood to extreme old age, are doomed to this shocking and tremendous death.

Since much has been published on this subject, I shall only relate the few following incidents :

About 1796, during a dark and rainy night, a woman who was the subject of this awful ceremony, as the fire began to scorch her, found means to disentangle herself, and hid away in some brushwood. Her absence was soon discovered, an alarm was given—search was made—and she was soon led up to the pile again. She pleaded for her life at the hands of her own son, and declared she could not embrace so horrid a death—but she pleaded in vain ; he said he should lose his cast, and that therefore he would die, or she should. The son and the others present, then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.

About 1804, a child of eight years old was burnt with the dead body of a Bramhun near Calcutta. (4) At the time the news arrived of the death of the child's husband, she was playing with other children at a neighbour's house. As she had just before been severely chastised by a cruel aunt, she resolved to burn with the dead body, to avoid similar treatment in future. And the priests of the country cheerfully aided the immolation of this thoughtless and petulant child. For besides supporting their religion, they obtain a fee on such occasions.

Another instance is given by Mr. Ward of a woman fifteen years old, who had an infant but three weeks old, submitting to this dreadful death. When her friends urged her to think of the situation of the infant she would leave,

(3) Bryant's New System, &c. vol. VI. pp. 295, 321.

(4) Marriage is a mere mercenary contract entered into by parents and friends, without ever consulting the wishes of the parties ; in this manner children are often married in their earliest years.

she begged them not to disturb her mind with such things : it was only a female child, and therefore the leaving of it was of less consequence. After she had mounted the funeral pile, she sat up, and assured the officiating bramhun, that she then recollected, that in a former birth, he was her father.

Instances are related of women eighty years of age or upwards perishing in this manner. And one case is mentioned of a bramhun who had married upwards of a hundred wives, thirty-seven of whom, were burnt with him. The pile was kept burning for *three days*, and when one or more of them arrived, they threw themselves into the *blazing fire*. (5)

Burying alive, and tortures of various kinds are among the religious duties of this people.

The cruel exposure and clandestine murder of new-born infants is common to many pagans and some of the most civilized and refined are much addicted to the practice. It is said in the streets of Pekin alone, there are upwards of 3000 children annually exposed. (6)

6. *Indecencies and impurities of Paganism*.—In the ancient mythology, there is scarce a deity, male or female, whose history does not disclose, something lascivious and impure ; and among the Hindoo gods we are continually presented with debaucheries and crimes. So shockingly obscene and impure is their worship that Gopula, a pundit, employed in the Serampore printing office, and a very respectable man among the Hindoos, declared that a man of character was often ashamed of being present ; and that if ever he remained, he concealed himself in a corner of the temple. He added that a song was scarcely tolerated which did not contain the most marked allusions to unchastity, while those which were so abominable that no person could repeat them out of the temple, received the loudest plaudits. All this is done in the very face of the idol. There is another feature in this system of idolatry, which increases its

(5) Ward's View, &c. vol. II. pp. 304, 308.

(6) Bishop Porteus' Sermons, vol. I. p. 312. as quoted by Adam.

pernicious effects on the publick manners ; the wars, quarrels, and licentious intrigues, of their gods, are all held up in images, recitations, songs and dances at the publick festivals.

In 1806, says Mr. Ward, I was present at the worship of the goddess Doorga, as performed in the house of Raja Chrishnu, at Calcutta. After describing the greatness of the assembly, and profusion of the offerings, and the many strange peculiarities of the worship—he observes, “ the whole produced on my mind sensations of the greatest horror. The dress of the singers, their indecent gestures—the abominable nature of the songs—the horrid din of their miserable drum—the lateness of the hour—the darkness of the place—with the reflection that I was standing in an idol temple, and that this immense multitude of rational and immortal creatures, capable of superiour joys, were, in the very act of worship, perpetrating a crime of high treason against the God of heaven, while they themselves believed they were performing an act of merit—excited ideas and feelings in my mind, which time can never obliterate.”

“ I should have given, in this place, a specimen of the songs sung before the image, but found them so full of broad obscenity, that I could not copy a single line. All those actions which a sense of decency, keeps out of the most indecent English songs, are here detailed, sung, and laughed at, without the least sense of shame. A poor ballad singer in England, would be sent to the house of correction and flogged, for performing the *meritorious actions* of these wretched idolaters.”

The reader will recollect that the festivals of Bacchus and Cybele were equally noted for the indecencies practised by their worshippers, both in words and actions.(6)

The Hindoo Bramhuns have contrived to unite *balls* and *theatres* and *sacraments*, in the service of their gods, so that the gay and giddy, the thoughtless and profane, find in their temples gratification and enjoyment.

(6) Ward's View, &c. Vol. II. p. 94.

The lingu worship seems the climax of depravity and debasement, in this system. The lingu is an image of Shivu in the form of a sugar loaf, with a projection at the base, like the mouth of a spoon. An account of the origin of this worship, says Mr. Ward, even when refined as much as possible, is too gross to meet the publick eye, yet the daily number of the worshippers of this scandalous image (even among the Hindoo women) is beyond comparison far greater than the worshippers of all the other gods put together.(7)

Well might Buchanan say, the peculiar attributes of heathenism, are *obscenity* and *blood*.(8)

7. *The immense cost of supporting the Pagan religion.*—The magnificence and number of the ancient heathen temples almost exceed calculation or belief. At one time there were no less than 424 temples in the city of Rome. The temple of Diana at Ephesus, was accounted one of the seven wonders of the world. It was 425 feet in length, 220 in breadth, and was adorned with 100 columns 60 feet high; and as each column is said to have contained 150 tons of marble, as the stupendous edifice, outside and in, was adorned with gold, and a profusion of ornaments, how immense must have been the whole expense of its erection?(9)

And at the present day, many of the pagan nations go to immense expense in the support of their religious worship. It is stated in the Indo-Chinese Gleaner, a paper published by the Missionaries in China, that there are in that empire 1056 temples dedicated to Confucius, where above 60,000

(7)Ward's View, &c. Vol. II. p. 16.

(8)The author in a private conversation with Mr. Ward, while he was in this country, obtained an explanation of the nature of this idol. And although it cannot be written, yet the classical reader may find something like the idol and the worship, in the story of Priapus, and in the *phallica festivals* of the Egyptians and Greeks.

(9)New Edinburgh Encyclopedia, articles Diana and Ephesus.

animals are annually offered. The followers of Confucius form one of the smallest of the three leading sects, among the Chinese.

A few years since the raja of Nudeeya spent 100,000 roopees (about 50,000 dollars) in marrying two monkies, when all the parade common to Hindoo marriages was exhibited.(1)

Gunga, a person of the writer cast, head servant to Mr. Hastings, expended, it is said, 1,200,000 roopees at his mother's shraddhu, which is a funeral ceremony intended to release the souls of the deceased from the custody of Yumu, the judge of the dead.

In one of the festivals of Doorga, in the city of Calcutta alone, it is supposed, upon a moderate calculation, that half a million sterling is expended annually. An individual, some years since, expended in this worship, at one time, 38,000 pounds, more than \$160,000.(2)

Miscellaneous remarks.—It is worthy of particular notice, that no pagans, ancient or modern, seem to have ever known any thing of that sublime and evangelical doctrine, *the love of God*. And surely it is enough to make mankind fear and worship such a crew; to insist on their loving them too, would be outrageous and absurd. And indeed reverence for the Hindoo gods, among many of their worshippers, does not exceed their merit. When it thunders awfully, respectable Hindoos say, "O! the gods are giving us a bad day;" the lowest orders say, "The rascally gods are dying." During a heavy rain, a woman of respectable cast says, "Let the gods perish! my clothes are all wet." A man of low cast says, "The rascally gods are sending more rain."(3)

The temples of pagans answer none of the ends of a christian temple. Here are no prayers, no praises, no confessions of sin, no discourses to devout assemblies, to

(1) Hunooman the monkey, is a celebrated god among the Hindoos, and many wonderful and ludicrous stories are told of his strength and agility.—Ward's View, &c. vol. II. p. 197.

(2) Ward's View, &c. vol. II. pp. 336, 387.

(3) Ward's View, &c. p. 67.

excite them to repentance for their transgressions, and to the love of God. But the worship is performed before an idol made of a cold stone, or of some other material, by a solitary priest ; and when a crowd assembles, it is to enter upon orgies which destroy every vestige of moral feeling, and excite to every outrage upon virtue.(4) The want of discourses like our sermons was sensibly felt by the emperor Julian, who went back to paganism, and he intended to remedy the defect.

8. *Extent of the Pagan religion.*—If the whole world, as known to us, were divided into thirty-two parts, not less than *nineteen* of these parts are still inhabited by pagans and idolaters. They possess, at this day, more than one half the extent of the immense continents of Asia and Africa, together with considerable portions of Europe and America. Different estimates have been made of the total number of the pagan nations, and most accounts agree, that they are somewhere from four to five hundred millions.(5)

Many have doubted whether all these millions of the human family are deserving the odious name of idolaters ; they suppose there are multitudes among them, who have correct views of the character of God, and render him an acceptable worship. Efforts are now making to explore all parts of the pagan world, and certainly nothing will afford greater pleasure to missionaries or their supporters, than to find multitudes of this description in pagan lands.

But until evidences can be obtained to justify the palliations and excuses which many are so anxious to make for the heathen, we may consistently consider them idolaters, without God and without hope in the world ; and we ought to pity their deplorable condition, and continue and increase our efforts to bring them to the knowledge of God, and the gospel of his Son.

(4)Ward's Views, &c. Intro. p. 45.

(5) Rel. World, &c. vol. I. p. 155.

MAHOMETANISM.

This vast company of religious professors, take their name from Mahomet,⁽¹⁾ who was born at Mecca, a city in Arabia Felix, in 571. The circumstances of Mahomet's early life, were such as presented no flattering prospects of grandeur, and no probable views of ambition to his future life. He was illiterate, obscure, and very poor, till he married Cadigha, a widow of considerable property, for whom he had acted, for a number of years, as a mercantile agent, so much to her satisfaction, that she in return, gave him the command of her property and person. This alliance, which took place in the 25th year of his age, raised him to an equality with the richest citizens in Mecca, and laid the foundation for his future fortune ; and from this period, it is supposed, he began to meditate those schemes which raised him to eminence and power.

1. *Character of Mahomet.*—This is differently represented by different writers. His followers of course consider him as the model of perfection, and as superiour to all other men, who ever lived upon the earth ; as the chosen and favoured instrument of God for the greatest good to mankind. Some describe him as a man of the most consummate policy, and possessing the most fertile genius for fixing on auxiliaries for the accomplishment of his ambitious designs. Others represent him as a wild enthusiast, whose claims to celestial visions, were like those

(1) Mohammed is allowed, by Prideaux, to be the true and proper pronunciation of this name. But as the vulgar manner of writing it is Mahomet, he thinks it best to adopt it.—*Life of Mahomet, Preface, p. 13.*

of many hairbrained pretenders, whose schemes have fallen into oblivion, for the want of those favourable conjunctures which led on the Arabian prophet to authority and fame. Mahomet was undoubtedly a man of penetration and sagacity, and was thoroughly versed in all the arts of insinuation and intrigue. He made a fine personal appearance, and was fond of being thought to look like Abraham; was liberal to the poor, courteous to his equals, and condescending to his inferiours. He is said to have been a person of few words, of an equal, cheerful temper, and very pleasant and familiar towards his friends. As to learning he had none, but this he turned to a useful account, by insisting that the writings he produced as revelations from God, could not possibly be a forgery of his own. And his followers also, instead of being ashamed of their master's ignorance of literature, gloried in it as an evident proof of his divine mission, and scrupled not to call him the *illiterate prophet*.(2)

His fondness for women, by his own confession, was beyond all bounds of moderation, and his many salvos in his Koran for his concupiscence and concubinage, are disgusting to every chaste and virtuous mind. The multiplication of his wives, and his fond dalliance with female disciples, settled down, in his later years, into a sensual grossness, which, whatever may be said of the polygamy of the times, was altogether incompatible with that sainted eminence, and celestial unction, of which he made such perpetual and ridiculous boasts.(3)

Mahomet limited his followers to the number of four wives—with the liberty of keeping as many concubines as they could maintain; while he himself married fifteen, or as others say, twenty-one wives, besides having several concubines. Of these, five died before him, six he repudiated, and ten were alive at his death. But his having this

(2) Sale's Koran, Preliminary Discourse, pp. 41, 42. Preface, p. 5.

(3) Some anecdotes are given by Prideaux of his capacity and rage for sensual gratifications, which are too gross to be transcribed.—*Life of Mahomet*, p. 87.

number of women was in consequence of a divine indulgence with which a God of infinite purity and justice, according to his account, had favoured him. "O prophet, we have allowed thee thy wives, unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee ; and the daughters of thy uncles, and the daughters of thy aunts, both on thy father's and thy mother's side, who have fled with thee from Mecca ; and any other believing woman, if she give herself unto the prophet ; in case the prophet desireth to take her to wife. This is a peculiar privilege granted unto thee, above all the rest of the true believers."(4)

Ambition and lust were undoubtedly the predominant passions of the false prophet ; these are discoverable in the whole system of his religion ; and there is scarce a chapter in his Koran, which does not contain something respecting *war* or *women*.(5)

2. *Origin and character of the Koran*.—It was not till Mahomet was forty years old, that he took upon him the title of the Apostle of God, and began to publish the revelations which, according to his account, were communicated to him from heaven by the angel Gabriel. These celestial communications, Gabriel continued to make to him, for the space of twenty-three years, directly from the archives of heaven, where the originals were deposited. They were placed in the chest of his apostleship ; and from this mass of revelations, the Koran was compiled after Mahomet's death, by Abubecker, one of his earliest and most illustrious disciples. This is the Mahometan account of the origin of the Koran ; but others say, that instead of writing the chapters of this famous book by the dictation of Gabriel, that he was assisted in their composition, by a *Persian Jew*, and a *Christian Monk*, by whose aid he acquired such an extensive knowledge of the Jewish and Christian religions.(6)

(4)Koran, chap. 33. Prideaux's *Life of Mahomet*, p. 81.

(5)Life of Mahomet, p. 80.

(6)Life of Mahomet, p. 23.

That he was assisted in the forgery of his pretended visions was a thing well known at Mecca, and indeed he complains of these injurious insinuations in the 25th chap. of the Koran.

The Koran is the bible of the Mahometans ; it consists of 114 chapters of unequal length, and is held in the highest veneration by this people. It not only contains their theory of religion, their rules of morality, but their system of jurisprudence. On the foundation of this book, the throne itself is erected ; from this, every law of state is derived ; and by its authority every question of life and of property is finally decided.

The Koran is a mixture of seriousness and levity ; of moral precepts, and ceremonial details ; of sublime descriptions of the character of God, and of the most grovelling and frivolous illustrations of the duty of man ; in one passage we read of the exalted attributes of Jehovah, and of the terrors of the day of judgment ; and in the next we meet with some ridiculous and offensive directions for muselmens to adjust collisions among their concubines and wives. Well might Gibbon say of the Mahometan Oracles, that " they sometimes crawl in the dust, and at other times are lost in the clouds." The whole is thrown together without order or arrangement ; every where an attempt to imitate the scriptures is visible ; but unlike them the Koran attempts to explain what is inconceivable, to describe what is ineffable, and to materialize what is in itself spiritual ; and in the various representations of another world, it descends to an unnecessary minuteness and particularity, which excites disgust and ridicule, instead of reverence.

" Invention, the first praise of all productions of genius, is wanting in the Koran. It does not contain one single doctrine, which may not be fairly derived either from the Jewish or Christian scriptures, from the spurious and apocryphal gospels, then current in the East, from the Talmudical legends, or from the traditions, customs, and opinions of the idolatrous Arabians. The materials from all these sources, are heaped together, with perpetual

repetitions, without any settled principle or visible connexion. (7)

The professed object of the Koran, was to replant the true and ancient religion, professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets; to destroy the idolatry of the Pagan Arabs, and the superstitions of Jews and Christians. A mixture of all these religions is discoverable in this book. Much is said in it of the principal characters and events contained in the scriptures; but both Jews and Christians are called idolaters; the patriarchs and apostles, according to the Koran, were Mahometans; the angels worshipped Adam; and the fallen angels were driven from heaven for not doing so; Christ was neither God nor the Son of God; and assured Mahomet of this in a conference with the Almighty and himself; and it furthermore asserts that Christ was not crucified on Mount Calvary, when he appeared to suffer, but that another person was crucified in his stead, while God took him to himself.

3. *Doctrines of the Koran.*—The two grand principles of the Mahometan religion are the unity of God, and the divine mission of Mahomet. *There is no God, but God, and Mahomet is his prophet*, are familiar sayings among this people; idolatry and image worship of every kind are offensive to them; they made awful havock with the temples of the heathen gods, and all the trumpery of paganism, wherever they carried their victorious arms. The Catholics have ever found them subtle and difficult opponents on account of the show of image worship, in their religious rites. The doctrine of the trinity the Mahometans reject in terms of the greatest disdain, being forbidden in a number of places in the Koran to believe it. The doctrine of predestination they carry to downright fatalism, and the merit of good works, on the other hand, they magnify in the highest strains; and it is pitiful to see how low are Mahomet's requisitions for the certain enjoyment of Paradise, as contained in the 23d chapter of the Koran: "Those who humble themselves in prayer, those who eschew all

vain discourse, who are doers of almsdeeds, who refrain from intercourse with any women but their wives and female captives, for as to them they shall be blameless ; who acquit themselves faithfully of their trust, and justly perform their covenant ; and who observe their appointed times of prayer ; these shall be the heirs who shall inherit paradise ; they shall continue therein for ever." These are some of the strongest proofs of piety, according to the Mahometan religion ; but all these duties may be done by those whose hearts are full of envy, and malignity, and murder ; and, indeed, Mahometans declare that the sins of the heart are no sins at all.(8)

According to the Koran, paradise is adorned with every thing costly and magnificent—there the faithful shall enjoy the most beautiful women, who shall not cast an eye on any but themselves, with whom they shall enjoy the continual pleasures of love to all eternity ; they shall drink the most delicious liquors, and the most pleasant wines. There will not only be marriage, but servitude, in the next world, and the very meanest in paradise will have eighty thousand servants, and seventy-two wives of a celestial kind, besides the wives he had in this world : he will have a tent erected for him of pearls, hyacinths and emeralds. And to crown the whole, if the faithful in paradise are desirous of issue, it shall be conceived, born and grow up in the space of an hour. These are a few of the descriptions of the joys of that paradise to which the millions of Mahometans look forward, with the utmost confidence and delight.

In a catechism lately printed at Constantinople for the instruction of the children educated in this religion, the young Mussulman is required to say : " I believe in the books which have been delivered from heaven to the prophets. In this manner was the Koran given to Mahomet, the Pentateuch to Moses, the Psalter to David, and the gospel to Jesus. I believe in the prophets, and the miracles which they have performed. Adam was the first prophet, and Mahomet was the last. I believe that, for the space of fifty thousand years, the righteous shall repose

under the shade of the terrestrial paradise ; and the wicked shall be exposed naked to the burning rays of the sun. I believe in the bridge Sirat, which passes over the bottomless pit of hell. It is as fine as a hair, and as sharp as a sabre. All must pass over it ; and the wicked shall be thrown off. I believe in the water-pools of paradise. Each of the prophets has, in paradise, a bason for his own use : the water is whiter than milk, and sweeter than honey. On the ridges of the pools are vessels to drink out of, and they are bordered with stars. I believe in heaven and hell. The inhabitants of the former know no want, and the Houris who attend them are never afflicted with sickness. The floor of paradise is musk, the stones are silver, and the cement gold. The damned are, on the contrary, tormented with fire, and by voracious and poisonous animals."

In justice to some of the more devout and less sensual Mahometans, it ought to be observed, that they consider these and other descriptions of their prophet, as merely figurative and allegorical representations, much as we do many passages in Revelation.

4. *Spread of the Mahometan religion.*—This at first was effected by argument and persuasion, but after the prophet had arrived to power, these gentle methods were exchanged for those of conquest and war. And the terrour of his arms together with the fascinating allurements of the fancied paradise of the Koran, conspired to give the most unexampled rapidity to the spread of the new religion, so that in less than a century Mahomet and his succeeding generals, had subdued a far greater extent of territory, than the Romans conquered in 800 years.

In addition to the agreeableness of his doctrines to the corrupt propensities of human nature, this warlike prophet taught his followers, "That a drop of blood shed in the cause of God, or a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment ; his wounds shall be as resplendent as vermillion, and odoriferous as musk ; and the loss of his limbs shall be supplied by wings

of angels and cherubims." "When I contemplate," says an excellent writer, "the Reformer at the head of a conquering army, *the Koran* in one hand, and in the other a sword, I cannot be surprised at the civil and religious revolution which has immortalized his name. With *his* advantages, how could he fail of success. Every thing favoured the enterprise. The nations beheld a *military apostle*, and they who were unconvinced by his arguments, trembled at his sword!"(9)

The first disciples of Mahomet were called Saracens, and among them were some of the most famous warriors in the world.

Miscellaneous remarks.—Prayer, fasting and almsdeeds are among the cardinal virtues of Mahometans; and although they are the determined foes of people of all other religions, and especially of the christians, yet they have a degree of kindness and charity for each other, and have many charitable institutions for their poor brethren and countrymen. But the Mahometan is taught by his religion to confine his benevolence to the followers of the prophet, and he is warned against indulging any thing like friendship or good will, towards any who differ from him. The brutal insolence and unrelenting severity which they have for ages exercised towards the unfortunate Greeks, whom a mysterious providence has placed within their power, are too notorious to need being detailed.

Mahometanism distributes itself into two general parts, faith and practice: the former contains six branches, viz: belief in God; in his angels; in his scriptures; in his prophets; in the resurrection and final judgment; and the divine decrees. In the second part are included prayer with washing; alms; fasting; pilgrimage to Mecca, and circumcision. Among the negative precepts of this religion, are the prohibitions of wine, by which are meant all strong drinks, gaming, usury, the eating of blood and swine's flesh, and whatever dies of itself, &c. &c.(1)

(9) Clarke's answer to the question, why are you a christian, as quoted by Rev. R. Adam, and Dr. Evans,

(1) Rel. World, &c. vol. I. p. 256.

Friday is observed by the Mahometans as their sabbath, because they believe it was on that day that Mahomet fled from Mecca to Medina.

They defer the circumcision of their children till they can distinctly pronounce the two leading articles of their faith, "there is no God but God, and Mahomet is his prophet;" or till any convenient time between the age of six and sixteen.

The Mahometans have an established priesthood and a numerous body of clergymen; their spiritual head, in Turkey, whose power is not inferior to the Roman Pontiff or the Grecian Patriarch, is denominated the Mufti, and is regarded as the oracle of sanctity and wisdom. Their houses of worship are denominated mosques, many of which are very magnificent, and very richly endowed. The revenues of some of the royal mosques are said to amount to the enormous sum of 60,000 pounds sterling. In the city of Fez, the capital of the emperor of Morocco, there are near one thousand mosques, fifty of which are built in a most magnificent style, supported by marble pillars. The circumference of the grand mosque is near a mile and a half, in which near a thousand lamps are lighted every night. The Mahometan priests, who perform the rites of their publick worship are called *Imams*; and they have a set of ministers called *Shekhs*, who preach every *Friday*, much in the manner of christian preachers. They seldom touch upon points of controversy in their discourses, but preach upon moral duties, upon the dogmas and ceremonies of their religion, and declaim against vice, luxury, and corruption of manners.

The Mahometans, like the Christians, are divided and subdivided into many sects and parties; but the two leading sects are the Sonnites and Schiites, who, notwithstanding they both believe in the prophet, and his religion, yet anathematize each other, as abominable hereticks, and as farther from the truth than either Christians or Jews. The Schiites are the followers of Ali, who reside chiefly in Persia; the Sonnites are the disciples of Abubeker, among whom are the Turks, Arabians, &c. Vast efforts have

been made, by the Mahometan doctors, to expound the sacred text of the Koran, and voluminous commentaries have been written to illustrate the meaning of those pretended oracles of wisdom and sublimity.

There is much more subtilty and even seriousness in the Mohometan religion than is generally supposed ; its advocates have the utmost confidence in its truth, and of its final and universal prevalence ; and they nourish the most contemptuous feelings towards the religion of Christ. In passing through the millions of pagans, we see no glimpse of the gospel, but the millions of believers in the Arabian Impostor, pretend to know all about this heaven-born system, and show a determined hostility against it.

This religion obliges its disciples to pray five times a day ; and imposes upon them a burdensome ritual, which all devout Mussulmen scrupulously observe. They are obliged to fast the whole of the month *Ramadan* or *Ramazan*, from early in the morning, until the evening twilight. This fast resembles the Lent of the Church of England, but is more rigorously kept. But as a late traveller observes, if the Mahometans fast all the day, they make it up in the night. Martyn, the missionary, has given the details of this fast, as he witnessed them in Shiraz in Persia. "It commenced the 20th of September, and ought to have ended, according to their lunar months, the 18th of October ; but the moon disappointed them. The Moolahs (a set of teachers) not having seen the new moon, would not allow the fast to be over, and the people were in consequence all in confusion ; for not having eaten in the night, they were not at all disposed to go through the day fasting. At last some witnesses appeared, who vowed they had seen the silver bow. But the Moollahs persisted in their decision, until seventy-two witnesses, the requisite number, in the name of the Prince all testified, that the new moon had appeared, and then the *feast* was proclaimed. The first day of the fast of Ramazan, Mr. Martyn thus describes : "All the family had been up in the night to take an unseasonable meal to fortify themselves for the abstinence of the day. It was curious to observe the effects

of the fast in the house. The master was scolding and beating his servants ; and they were equally peevish and insolent ; and the beggars were more than ordinarily importunate and clamorous. At noon, all the city went to the grand mosque. My host came back with an account of new vexations there.”(7)

In the valuable work, from which this extract is made, many striking views, of the interior of Mahometanism, as well as Paganism, are exhibited.

The absence of humility and contrition, the main beauties of christianity, and the indulgence of passion and malevolence, which it so strictly forbids, run through all parts of the Mahometan religion. Their celebrated preachers are distinguished for their eloquence and zeal rather than any thing devout and pious. Hagi Mahommed Hasan, one of the greatest preachers of Shiraz, and according to Mr. Martyn’s description of him, the Musselman White-field of the age, in consequence of his great popularity, was so thronged in the mosque, that he made some error in his prostrations. This put him in such passion, that he swore that Omar’s curse might come upon them, if he preached to them again. A day or two after, however, he altered this rash resolution.

Jaffier Ali Khan regularly passed every afternoon, for fourteen years, in cursing the worshippers of Omar, according to a prescribed form ; but perceiving that these zealous maledictions brought no blessing to himself, he left them off, and now just prays for form’s sake. Aga Baba, a young Mahometan, often spent whole nights in prayer, but his devotions, instead of making him more humble, and amiable, increased his pride and arrogance, to such a degree, that his father could not live in the house with him. These are a few examples of the effects of the Mahometan religion, upon the hearts and lives of its most zealous professors.(8)

Out of the conquests of Mahomet and his successors arose many kingdoms and states ; the most distinguished of

(7)Memoir of Henry Martyn, p. 254.

(8)Memoir, pp. 256, 257.

which, for many ages, were the empires of Persia, Turkey, and the Great Mogul in India, and although the Mogul Empire, which, for many ages, was vastly opulent (9) and splendid, has been frittered down by the decays of time, and the conquests of the English, yet the others continue in great splendour and majesty, and to them may be added the empire of Morocco.

Mahometanism is established in, or prevails throughout the Turkish dominions in Europe, Asia, and Africa ; in the Barbary States ; in many of the interior kingdoms of Africa, and on the eastern coast of that country ; in the island of Madagascar ; in Arabia ; in the Persian States ; in a part of Russia ; among the Independent Tartars in Hindostan and among many of the India Islands. Spain, Portugal, Majorca, Corsica, Sardinia, Sicily, Naples, &c. now inhabited by nations professing christianity, were once in the hands of Mahometans.

The total population of the nations professing the Mahometan religion, has been differently estimated, at from one hundred to a hundred and forty millions ; and it is worthy of remark, that among the many plans and efforts of the present day, for evangelizing the world, scarce any attempts have been made to carry the gospel to this numerous and deluded race. They are, indeed, the mortal foes of christianity ; the Persians, who are probably the mildest class of the Mahometans, when Martyn, the missionary, proved too much for them in argument, began to talk of the sword as the best way of answering his reasoning against their religion. The tragical end of Abdallah, a convert from this religion to christianity, as given by Dr. Buchanan, is well known to the publick, and probably no crime is more certain to bring death upon its perpetrator, than for a Mahometan to become a Christian. But we believe a period must arrive when a different spirit will prevail among this peo-

(9)Auxengzebe, one of the Mogul emperours, about the close of the 17th century, had a revenue of 32,000,000 pounds sterling, in a country where the products of the earth are about four times as cheap as in England.—*New Edinburgh Encyclopedia*—article *India*.

ple ; when the Koran shall give place to the Bible ; when the cross shall surmount the crescent ; when the chains of their delusion shall be broken ; when the *worship* and *divinity* of Jesus, which they now despise, shall be believed ; when their views of a sensual paradise, shall be abandoned, and exchanged for the prospects of holiness and purity ; and when they shall be brought to trust for salvation in the merit and mediation of the Redeemer, and not in their alms-deeds, ablutions, and prayers.

JEWS.

This people constitute one of the most singular and interesting portions of mankind ; for about three thousand years, they have existed as a distinct nation, and what is remarkable, by far the greatest part of this time they have been in bondage and captivity.

The calling of Abraham, the father and founder of this nation ; the legislation of Moses ; the priesthood of Aaron ; the Egyptian bondage ; the conquest of Canaan ; and the history of the Jews to the coming of the Messiah ; their cruel and injurious treatment of this august and innocent personage, are facts which the scriptures disclose, and with which, it is presumed, every reader is well acquainted.

For about eighteen hundred years, this wonderful people have maintained their peculiarities of religion, language, and domestick habits, among Pagans, Mahometans, and Christians ; and have suffered a continued series of reproaches, privations, and miseries, which have excited the admiration and astonishment of all who have reflected on their condition.

Under this head we shall give,

1. *A description of the terrible calamities of the Jews, in their sufferings by the Romans.*—The siege and destruction of Jerusalem by Titus the Roman general, was one of the most awful and distressing scenes that mortals ever witnessed, and the details as given by Josephus, are enough to make humanity shudder. During the siege, which lasted nearly five months, upwards of eleven hundred thousand Jews perished ; John and Simon, the two generals of the Hebrews, who were accounted the ringleaders of the rebellious nation, with seven hundred of the most beautiful

and vigorous of the Jewish youth, were reserved to attend the victors' triumphal chariot. The number taken captive, during this fatal contest, amounted to ninety-seven thousand; many of whom were sent into Syria, and the other provinces, to be exposed in publick theatres, to fight like gladiators, or to be devoured by wild beasts. The number of those destroyed, in the whole war, of which the taking of the holy city was the bloody and tremendous consummation, is computed to have been one million four hundred and sixty thousand.

In addition to the terrors of the Roman sword, this devoted nation was exposed to famine, pestilence, and the implacable fury of contending parties among themselves, which all conspired together to make the siege of Jerusalem surpass, in horror, every account of any other siege in the records of the world.(1)

A small portion, indeed, of this wretched, ruined nation, were permitted to remain, and establish themselves in Judea, who, by degrees, reorganised a regular system of government, which became the centre of Jewish operations, not only for those in Judea, but for such as were dispersed in other nations. But the yoke of foreign masters, was so grievous and burdensome, that they were continually restless and impatient, and in consequence of a general revolt under the emperour Adrian, in 134, they were a second time slaughtered in multitudes, and were driven to madness and despair. Bither, the place of their greatest strength, was compelled to surrender, and Barchochba, their leader, who pretended to be the Messiah, was slain, and five hundred and eighty thousand fell by the sword in battle, besides vast numbers who perished by famine, sickness, fire, and other calamities.(2)

2. *A short account of the sufferings of the Jews since their dispersion.*—These are so various that we can but glance at them, and so cruel and tremendous that we cannot view them without feelings of compassion and pain. Kings have enacted the severest laws against them, and employ-

(1) Hannah Adams' Hist. Jews, vol. I. p. 105.

(2) ——— Hist. Jews, vol. I. p. 129.

ed the hand of executioners to ruin them. The seditious multitudes, by murders and massacres, have committed outrages against them, if possible, still more violent and tragical. Besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men have ever experienced in any age, or in any country. Princes and people, Pagans, Mahometans, and Christians, disagreeing in so many things, have united in the design of exterminating this fugitive and wretched race, but have not succeeded. They have been banished, at different times, from France, Germany, Spain, Bohemia, Hungary, and England; and from some of these kingdoms, they have been banished and recalled many times in succession.

The Romans and Spaniards have probably done more than any other nations, to oppress and destroy this people and the inquisition has doomed multitudes of them to torture and death.

At different times they were accused of poisoning wells, rivers, and reservoirs of water, and, before any proof of these strange and malicious charges were produced, the populace in many parts of Germany, Italy, and France, have fallen upon them with merciless and murderous severity. At one time, the German emperor found it necessary to issue an edict for their banishment, to save them from the rage of his exasperated and unrestrained subjects.

As the Jews have generally been the *bankers* and *brokers*(3) of the people among whom they have resided, and have made a show of much wealth, this has tempted their avaricious adversaries to impose upon them enormous taxes and ruinous fines.

Muley Archy, a prince of one of the Barbary States, by seizing the property of a rich Jew, was enabled to dispossess his brother of the throne of Morocco.

The English Parliament of Northumberland, in 1188, for the support of a projected war, assessed the Jews with 60,000 pounds, while only 70,000 were assessed upon the

(3)It is said, that banks and bills of exchange were invented by them.—Rel. World Displayed, vol. I. p. 96.

christians. Which proves either that the Jews were immensely rich, or that the parliament was extremely tyrannical.

The English king John, was unmercifully severe upon this afflicted people. In 1210, regardless of the costly freedom he had sold them, subjected them all as a body, to a fine of 66,000 marks. The ransom required by this same unfeeling king, of a rich Jew of Bristol, was 10,000 marks of silver, and on his refusing to pay this ruinous fine, he ordered one of his teeth to be extracted every day, to which the unhappy man submitted seven days, and on the eighth day he agreed to satisfy the king's rapacity. Isaac of Norwich, was, not long after, compelled to pay a similar fine. But the king, not satisfied with these vast sums, extorted from these injured Israelites, in the end, confiscated all their property and expelled them from the kingdom.

About the beginning of the 16th century, the Jews in Persia were subjected to a tax of two millions of gold. Long would be the catalogue of injuries of this kind, which this outcast and hated nation has sustained. Numerous are the cases in which those who have become deeply in debt to them for borrowed money, have procured their banishment, and the confiscation of their property, as the readiest way to cancel their demands. And as they have ever been addicted to usurious practices, they have, by this means, furnished plausible pretexes to their foes, to fleece and destroy them.

3. *Civil condition of the Jews since their dispersion.*—The fraternal disposition of this people, led them to seek the society of each other, and, notwithstanding the wideness of their dispersion, in process of time, they, by uniting under different leaders, formed two communities of considerable extent, known by the name of the Eastern and Western Jews. The Western Jews inhabited Egypt, Judea, Italy, and other parts of the Roman Empire; the Eastern Jews settled in Babylon, Chaldea, Persia, &c. The head of the Western division was known by the name of the Patriarch, while he, who presided over the Eastern Jews, was called the Prince of the Captivity. The office of Patriarch was

abolished, by imperial laws, about 429, from which time the Western Jews were solely under the rule of the chiefs of their synagogues, whom they called Primates. But the Princes of the Captivity had a longer and more splendid sway. They resided at Babylon, or Bagdad, and exercised an extensive authority over their brethren, as far down as the 12th century. About this period, a Jewish historian asserts that he found at Bagdad, the Prince of the Captivity, lineally descended from David, and permitted, by the Caliph to exercise the rights of sovereignty over the Jews from Syria to Indostan.

The existence of a succession of these imaginary potentates, from the destruction of Jerusalem by the Romans, the Jews have ever been strenuous in maintaining, partly to aggrandize their nation, and partly to deprive Christians of the benefit of an argument furnished by the prophecy of Jacob, concerning the termination of the Jewish polity and independence, soon after the coming of the Messiah.(4)

Notwithstanding the world, in general, has shown a spirit of hostility and contempt for the remnant of Israel, yet they have found a few, in every age, who, either from motives of policy or justice, have treated them with kindness and respect. The first Mahometan Caliphs, a number of the Roman Pontiffs, and some of the Asiatic and European sovereigns, have shown them friendship and protection. Don Solomon, a learned and illustrious Jew of Portugal, in the 12th century, was raised to the highest military command in that kingdom. Casimire the Great, of Poland, in the 14th century, received the Jews as refugees into his kingdom, and granted them extensive privileges, and from that time to the present, they have been more numerous in that country, than in any other in Europe.

For many centuries, this persecuted race found a favourite asylum in Holland, and by their dexterity and success in commerce, became very affluent.

Cromwell, seeing the benefit which the Netherlands had derived from this money-making and money-lending community, was very desirous to recal them to England, from

(4) Adam's Rel. World, &c. vol. I. p. 43.

which they had been exiled about three hundred and fifty years. The celebrated Manasses Ben Israel had many interviews with the Protector, and so high were the expectations of the Israelites, from the clemency and authority of this illustrious statesman, that they began to look up to him as the promised Messiah. And, although Cromwell's friendly proposals, as to their recal were overruled by the bigoted and intolerant policy of the times, yet from that period they have found favour and protection in England, and have been much more numerous and prosperous there than formerly.

In France and the United States, the Jews are admitted to equal rights with all other citizens, which cannot be said of any other nations in christendom. In the United States they have acquired this freedom, of course, with all other citizens of this free country. In France, they were admitted to it, by Bonaparte, in 1790 ; and in 1807, by his directions, they convened a Grand Sanhedrim, consisting, according to ancient custom, of 70 members, exclusive of the president. The number and distinction of the spectators of this Sanhedrim, greatly added to the solemnity of the scene. This venerable assembly passed and agreed to various articles respecting the Mosaick worship, and their civil and ecclesiastical concerns.

4. *False Messiahs.*—The constant and fond expectations of the Jews of a coming Messiah, who shall deliver them from bondage and captivity, and lead them in triumph to the land of Canaan, their ancient favourite abode, has involved them in a succession of the grossest impositions, and most calamitous disappointments. An account of all the false Messiahs, since the true one was cruelly and wickedly rejected, would fill a volume. The strange infatuation of this nation, has led them, in many cases, to rally around the standards of the most impious and hairbrained pretenders to the high office of the Messiahship. The 12th century was remarkably distinguished for a race of impostors of this kind, and among them David Alroi, or El David, who for a thousand crowns, was betrayed into the

hands of the Persian monarch, by whom he was beheaded, held an eminent rank.

But Zabathai Tzebi, an obscure Jew, born at Aleppo about the middle of the 17th century seems to have cut the most conspicuous figure among the Jewish Messiahs. He chose for his precursor, Nathan Levi, of Gaza, a Jew of great reputation, whom he duped to act this part. This bold and audacious pretender involved multitudes of his credulous brethren in shame and ruin. He threatened to hurl the Turkish monarch from his throne, and flattered the Jews with the alluring prospect of returning loaded with spoils, and flushed with victory, to the land of promise. Many of the rabbies hailed him as the oracle of wisdom, while others anathematized him as an impious blasphemer. He had many believers in his Messiahship, among the learned Jews in Poland, Germany, England, Holland and other places. He was often imprisoned and released. At length, to the grief and consternation of his deluded followers, he embraced the Mahometan faith, to avoid the certain death, with which the Sultan had threatened him. And by his means, multitudes of Jews from Bagdad, Jerusalem, and other places, embraced the religion of the false prophet. He was finally beheaded by the Sultan, to stop his wild and mischievous career.

5. *Literary institutions.*—Jafna and Tiberias, in early times, were famous for Jewish schools; Babylon or Bagdad, continued to be the centre of literary operations, among the Israelites, up to the 11th century, when the Saracens, their mortal foes, destroyed the colleges which had long flourished in that favourite residence of this people. Since the destruction of the Babylonish colleges, the Jews have had no literary institutions of the kind; but the learned among them have established schools under their own direction, which they have taught with much reputation in Spain, Portugal, France, and Germany, as well as in Egypt, Arabia, Cyprus, and the Greek Islands.

6. *Distinguished men.*—Josephus and Philo were cotemporary with the New-Testament writers, and from the manner in which Josephus speaks of Christ, some have infer-

red, probably incorrectly, that he was a believer in him. Ben Ezra, Maimonides, the Kimchis, Levita, Mendelshon, Bloch, Hertz, Mendes, Bing, Hurwitz, Ben Israel, and David Levi have been famous in the Jewish history, and well known in the literary world.

7. *Countries where the Jews are the most numerous; also estimates of their total number.*—There is scarce a nation in the world, whether Pagan, Mahometan, or Christian, where they are not found; but they are the most numerous in Poland, and in the Turkish dominions.

Basnage about a century ago computed the number of the Jews at three million; one of which he supposed resided in the Turkish empire, three hundred thousand in Persia, China, India, and Tartary, and one million seven hundred thousand, in the rest of Europe, Africa and America.

As this persecuted race, who were formerly continually wasted and destroyed have lived in a state of tranquillity for a century past, some writers compute their present number at six or seven millions; and a French author upon this subject, supposes there are one million in Poland; four million in the Mahometan states of Europe, Asia, and Africa; 500,000 in Persia; the same number in states where the German language is spoken; 200,000 in Russia; the same number in the states where the Italian language is spoken; 80,000 in Holland; 50,000 in France; the same number in England; 12,000 of whom are in London; 3000 in the United States, &c. &c. (5)

Every where the Jews remain a distinct race of people, and so strong are their prejudices against the gospel, and so little attention do they pay to the evidences of its truth, that one of their number who was educated for the priesthood; but who has now embraced the long rejected Messiah, asserts that the children of christian parents understand more of christianity, than many of the most learned Rabbies.

(5) Hannah Adams' Dictionary of all Religions. Article Jews.

Miscellaneous Remarks.—In the 11th century the great Maimonides drew up for his brethren a confession of faith, which all Jews to this day admit. It consists of 13 articles, one of which is, that the Messiah is yet to come.

The modern Jews are divided into two sects, viz : the Rabbinists or Talmudists, (6) who add to the written law, all the traditions of the Talmud ; and the Karaite Jews who reject all unwritten traditions ; this sect is very small, and the great body of this people at the present day, are much like the ancient Pharisees, whom they highly esteem.

The extreme aversion of the the Jews to every thing which bears the christian name, and their obstinate attachment to their ancient religion, have in former years discouraged all attempts to convert them to the christian faith. And not only has their conversion been neglected, but for many centuries they have been persecuted, plundered, and destroyed, by those who have called themselves christians ;—they have not been permitted to enter their churches as worshippers, nor their dwellings as guests, nor reside in their territories, where Pagans and Mahometans have found an unmolested abode. While we then blame the blindness and incredulity of the descendents of Abraham, let us lament the folly and unkindness of the professed disciples, of the mild and compassionate Redeemer. But a different spirit is now prevailing in many parts of Christendom, and a new æra as to the tribes of Israel seems about to burst upon the world. Societies are formed in Europe and America for their benefit, and a disposition is said to be increasing among the Jews, favourable to that Messiah and that religion, which they have so long hated and rejected.

The London Jews' Society is making great and successful exertions for this long neglected people. Societies of a similar nature have been formed in some other places in Europe. A number of societies of this kind, have also

(6) Mishna, Gemaras, Targums and Talmuds, are Jewish names for their *oral laws, commentaries, expositions, &c.* which are called after eminent men, and distinguished places—as the Talmud of Jerusalem—of Babylon, &c.

been formed in America, the most important of which, is in the city of New-York, whose active and successful agent the Rev. Mr. Frey, is now travelling through the United States, to solicit the patronage of the christian publick. A more particular account of all these societies will be given in the latter part of this work.

The history of this people certainly forms a striking evidence of the truth of divine revelation. They are a living and perpetual miracle ; continuing to subsist as a distinct and peculiar race for upwards of three thousand years, intermixed among almost all the nations of the world—flowing forward in a full and continued stream like the waters of the Rhone, without mixing with the waves of the expansive lake through which the passage lies to the ocean of eternity. (7)

Many christian writers and I believe the converted Jews generally, believe that this people will be collected from their wide dispersion, and be reinstated in their ancient possessions. This is decidedly the opinion of Mr. Frey.—Lightfoot, Lardner and others suppose their *call* will cause no change of condition.

Many attempts have been made to discover in what part of the world the *ten tribes* are situated, and some suppose they have found them, in the *Afghans*, a race of mongrel Jews and Mahometans scattered in Persia and Hindostan ; but I am inclined to think that these wandering Israelites have long since been lost among the Gentile nations, and will never be found.(8)

(7) Rel. World, &c. Vol. 1 p. 47.

(8) Many of the facts in the foregoing article for which no credit is given, have been taken from Hannah Adams' history of the Jews, and other popular works upon this subject.

CHRISTIANITY.

The Acts of the Apostles, supposed to have been written by Luke, is the first ecclesiastical history that was ever written, and contains a general account of the progress of christianity for about thirty years after the resurrection of Christ.

The first ages of christianity are generally considered to have been the most prosperous and pure, and although Pagans and Jews opposed its progress with great vehemence and zeal, and it had to work its way in opposition to the force of custom, the blindness of bigotry, the eloquence of orators, the intrigues of statesmen, the curses of the priesthood, and the terrours of fire and sword, yet it continued to spread with great rapidity until it had reached the utmost bounds of the Roman empire, and shed its salutary light in a greater or less degree on most parts of the then known world. About 100 years after the birth of Christ, Pliny the Governor of Bithynia, in a letter to Trajan the Roman emperour, observes, that the contagion of this superstition, for so he called the gospel, had spread not only through cities, but even in the villages and the country, so that the whole round of idol worship was almost abandoned.

From Tertullian we learn, that in the third century there were christians in the camp, in the senate, in the palace, and in short every where but in the temples and the theatres ; they filled the towns, the country, and the islands. Men and women of all ages and conditions, and even those of the highest rank and dignity, embraced the faith, inso-much that pagans complained that the revenues of their temples were ruined.

The general and severe persecutions to which the christians were exposed, under the Roman emperours, have generally been stated at ten ; the first began under Nero in 64,

and the last ended when Constantine became a convert to christianity about 324. Under his fostering care the christian cause was advanced with zeal and success, and from that period the pagan religion rapidly declined.

Our limits will not permit us to give even an abridged account, of the history of christianity for a number of succeeding centuries; but it is sufficient to say, that with the increase of numbers and influence, there was an increase of error and worldly conformity, and a sad defection from its primeval purity and simplicity. In process of time pride and ambition, pompous rites and sordid superstitions, persecutions, tortures, and death encumbered and dishonoured this mild, this harmless, this benevolent system of religion, and made it the innocent occasion, and the cruel instrument of the greatest fooleries, and the most unheard of cruelties.

But still invaluable have been the benefits which through all ages the religion of Christ has conferred upon the world.

“ It has mitigated the conduct of war, and the treatment of captives ; it has softened the administration of despotick, or of nominally despotick governments. It has abolished polygamy ; it has restrained the licentiousness of divorces ; it has put an end to the exposure of children, and the immolation of slaves ; it has suppressed the combats of gladiators, and the impurities of religious rites ; it has banished, if not unnatural vices, at least the toleration of them ; it has greatly meliorated the condition of the laborious part, that is to say, of the mass of every community, by procuring for them a day of weekly rest. In all countries in which it is professed, it has produced numerous establishments for the relief of sickness and poverty ; and in some, a regular and general provision by law.

“ But the benefit of the christian religion,” as Dr. Paley further observes, “ being felt chiefly in the obscurity of private stations, necessarily escapes the observation of history. From the first general notification of christianity to the present day, there have been, in every age, many millions, whose names were never heard of, made better by it, not only in their conduct, but in their disposition ; and happier, not so much in their external circumstances, as in that which

is *inter præcordia*, in that which alone deserves the name of happiness, the tranquillity and consolation of their thoughts. It has been, since its commencement, the author of happiness and virtue to millions and millions of the human race.”

“It has descended into families, has diminished the pressure of private tyranny, improved every domestick endearment, given tenderness to the parent, humanity to the master, respect to superiours, to inferiours security and ease; and left, in short, the most evident traces of its most benevolent spirit in all the various subordinations, dependencies, and connexions of social life.” (1)

For nearly a thousand years the world called christian was involved in the most deplorable darkness and ignorance. A few here and there dared to dissent from the multitude, and advocate the cause of genuine christianity. By the labours of Wickliff, Huss, Jerome and others, the first of whom, has been denominated the *morning star* of the reformation, some streaks of light began to illumine the horizon; and about 100 years after them, Luther, Calvin, and their associates, by their bold and laborious zeal were the means of affecting a great and salutary change in the christian world.

In further pursuing this brief summary of christianity I propose to exhibit,

1. *A short account of the principal sects, which existed from the early ages, till the reformation.*

For many centuries after Constantinople became the seat of the Roman empire, the great mass of christian professors existed in two grand divisions, known by the name of the *Eastern* and *Western*, or the *Greek* and *Roman* churches; under the two spiritual heads, the Patriarch of Constantinople, and the Pope of Rome. All who dissented from these two great bodies were denominated hereticks, and the early writers on church history, have filled many volumes in detailing their erroneous, absurd, and blasphemous opinions. But as most of these writers were members of the established church, and were ignorant of the men and the

principles they denounced, and were moreover full of the intolerance and bigotry of the times, great deductions ought to be made from their representations. If we could be transported back to those times it is highly probable, we should find many of the best of christians, in that mass of heretical lumber, which ecclesiastical historians have so confidently consigned to disgrace and perdition.

The earliest heretical sects were the *Gnosticks* or *Manicheans* ; after them came the *Nicolaitanes*, the *Carpocratians*, the *Cerinthians*, the *Ebionites*, the *Simonians*, the *Valentinians*, and the *Nazarenes*, all of whom have generally been given up by all writers, as corruptors of the gospel.

The *Montanists* arose in the latter part of the 2d century, and were so called from Montanus, a Phrygian by birth, whose character is differently represented. To this sect Tertullian an early latin father, attached himself in his latter years.

After them arose the *Euchites*, who were sometimes called *Massalians*, and a variety of other names, which denomination had an extensive spread.

But the *Donatists*, so called from Donatus, seem to have been the most numerous and important sect of those times. They arose in 311 ; their head quarters were at Carthage ; They rebaptized all who joined them from the established church, and reordained all the ministers who came over to their party.

In after times the word *Cathari* or *Puritans* was applied to many branches of Greek dissenters, for much the same reasons, that it was to that numerous class of English dissenters whose history is well known.

The principal dissenters from the western or latin church were the Waldenses, who in different places were called Vaudois, Albigenses, Lollards, Poor men of Lyons, Picards, Petro-brusians, and Arnoldists, which names they took, either from their leaders, or from the places where they chiefly resided.

Many of the ancient sects, of whom such flourishing accounts are given by ecclesiastical historians, were doubtless small, but the Waldenses were unquestionably a numerous

people, and many hundreds of thousands of them suffered death by the persecuting rage of their enemies, in the course of a few generations.

2. *Different forms of church government, which have heretofore prevailed, and which still exist in the christian world.* These are the three following, viz. the *Episcopal*, the *Presbyterian*, and the *Independent*. All denominations of christians in their mode of church government, practice upon one or the other of these forms, or else by a mixture of their various peculiarities. The episcopal form is much the most prevalent, and in former ages it was more so than the present.

The Episcopalians derive their name from the Greek word *episcopos*, which signifies bishop, and the government of their churches by bishops, forms the grand peculiarity of this numerous class of christians.

Episcopalians have also three orders in the ministry, viz. bishops, priests and deacons; and again they all have Liturgies longer or shorter, which they either statedly or occasionally use. And finally all Episcopalians believe in the existence, and the necessity of an apostolical succession of bishops, by whom alone regular and valid ordinations can be performed.

Five of the main divisions of the christian world are *Episcopal*, viz. The church of Rome, the Greek church, the church of England, the Methodists, and the United Brethren, or Moravians. However these bodies differ in other things, they all have bishops, and in them we find all the distinguishing characteristicks of Episcopalians. Archbishops and many other offices found in some great national churches, are not considered essential to a valid and regular Episcopacy.

The arguments in favour of Episcopacy I shall give in the words of an able writer of their own persuasion.

“ St. Jerome who will be allowed to speak the sense of the ancients, calls presbyters, priests of the inferiour degree, and the deacons of the third degree. And the testimony of St. Ignatius in particular, is full and evident. And his repeated exhortations in *all* his epistles sufficiently prove, that in his days, that is to say, during the life of the apostle

St. Sohn, there were three distinct orders in the church. He constantly and accurately distinguishes these three orders from each other, and uses such language respecting episcopal authority, as it is highly improbable that he, or any other rational being would have adopted, had it not been well known, and universally acknowledged, that the order of bishops was of apostolical institution."

Such are the proofs of Episcopalians from the writings of the Fathers. But they furthermore think, that there is complete scriptural evidence of the apostolical institution of Episcopacy, in the presidency of St. James over the Presbyters of Jerusalem; in the presidency of Timothy and Titus, over the presbyters of Ephesus and Crete; and in the authority which the seven angels unquestionably possessed over all the presbyteries of Asia Minor.

The Episcopalians insist that the Episcopal form of church government, was not only primitive and apostolical, but also *universal*; and they challenge their antagonists, to produce, from all the records of antiquity, a single instance of a presbyterial community, previous to that established by Calvin at Geneva.(2)

According to Delacroix's Ecclesiastical Geography, published in 1788, there were then in the world, of

Catholick Archbishops	110,
—— Bishops,	573,
Greek Patriarchs,	4,
—— Bishops,	200,
Protestant Bishops,	100.

This account was furnished by the Rev. Mr. Taylor, a catholick minister of Boston, who, on account of the many new consecrations, since that period, supposes it safe to compute the present number of catholick bishops at 600.

Nothing is said in this statement of protestant archbishops, of which there are 4 in Ireland, 2 in England, and one in Sweden. There has also been an increase of 14 protestant bishops in America, since that account was made out, making in the whole of Episcopal Dignitaries of different kinds 1035.

The presbyterians derive their name from the Greek word *Presbyterors*, which literally signifies senior or elder, but which is generally rendered presbyter, from which

their eldership or Presbytery, the second gradation in their Ecclesiastical Judicatories, took its name. Their church government is conducted by Sessions, Presbyteries, Synods, and General Assemblies, the peculiarities of which will be explained in the history of the presbyterians.

The Presbyterians believe, that the authority of their ministers, to preach the gospel and to administer the sacraments is derived from the Holy Ghost, by the imposition of the hands of the Presbytery ; and they oppose the Independent scheme by the same arguments, which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church as established by Christ and his apostles, superiour to that of presbyters ; that all ministers being ambassadors of Christ, are equal by their commission, that *presbyter* and *bishop*, though different words are of the same import ; and that prelacy was gradually established upon the primitive practice of making the *moderator* or speaker of the presbytery, a permanent officer. (1)

“ We suppose (says Dr. Miller, of Princeton,) that there is properly speaking, but one order of gospel ministers :—that there are, indeed, two other classes of church officers, viz. *ruling elders* and *deacons* ; but that neither of these are authorised to *labour in word and doctrine*, or to administer either of the christian sacraments. But we differ from our episcopal brethren principally, with respect to the *character* and *powers* of the scriptural *bishop*. We can discover no warrant, either from the word of God, or from the early history of the church, for what is called *diocesan episcopacy*, or the pre-eminence and authority of one man, under the title of *bishop*, or any other title, over a number of presbyters and churches.” (2)

Dr. Campbell with his usual candour and ingenuity, has taken much pains to show the identity of the two offices of *bishops* and *presbyters*, and of course to do away the scriptu-

(1) Buck's Theological Dictionary—article Presbyterians.

(2) Letters concerning the Constitution and Order of Christian Ministry, pp. 9—11. In these Letters this subject is discussed with much ability and candour.

ral argument for Episcopacy. (3) But his arguments go rather to disprove the main positions of the Episcopalians, than to vindicate those of the Presbyterians. Indeed Mr. Adam suggests that the Doctor has helped the cause of the independents rather than that of his own church. (4)

The Lutherans have a mixture of Episcopacy, Presbyterianism and Independency. They have bishops in some branches of their church, but not in all; they are in no case clothed with diocesan authority, and they do not exclusively ordain, but ordinations may be performed without the presence, or assistance of a bishop.

Besides those who are commonly called Presbyterians there are a number of denominations who adopt their mode of church government, of whom an account may be found under the head of Presbyterians.

The Independents are so called from their maintaining, that each congregation of christians which meet in one house for publick worship, is a complete church; has sufficient power to act and perform every thing relating to religious government within itself; and is in no respect subject or accountable to other churches.

Independents generally ordain their ministers by a council of ministers called for the purpose; but still they hold, that the essence of ordination, lies in the voluntary choice and call of the people, and that publick ordination is no other than a declaration of that call. This subject is fully discussed in Buck's Theological Dictionary, under the article ordination.

To sum up this article, Episcopalians place the power of ordination in the hands of the bishop, Presbyterians in those of the presbytery, and Independents vest it in the people.

Under the head of Independents we may place those who pass under this name in England and elsewhere; the Baptists; the Whitefieldite Methodists, and lady Huntington's connexion; the Sandemanians and the Congregationalists; who although they have varied a little towards Presbyterianism yet cannot come under that head.

(3) Lecture iv. on *Ecclesiastical History*.

(4) *Rel. World Displayed*.

General Remarks.—Episcopalians to be consistent, ought to acknowledge the validity of all ordinations which have been performed by a bishop. Presbyterians ought to admit as regularly ordained, all who have been set apart by presbyteries, classes or whatever bodies answer to them in ecclesiastical authority; and Independents ought to recognise as fellow ministers, all who have been ordained according to their views of this rite. Some act upon this principle, while others re-ordain all who come over to their party, whether they have been ordained by a bishop, presbytery, or a council of ministers and delegates.

The Lutheran ministers, I am informed, notwithstanding the anomalous character of their episcopacy, are received as missionaries, by the Church Missionary society, without any re-ordination. The Presbyterians, I believe, generally act upon this principle, and probably the time will come when the Independents, including those properly so called, together with the Congregationalists, Baptists, &c. will follow their example.

Where they can mutually acknowledge each other as *gospel ministers*, it is rather a counter-march, to request a new ordination, and it is hoped the time will soon come, when none but such will be found in any of their ranks.

3. *A brief enumeration of speculative opinions, and their various peculiarities.*

PELAGIANS.—The main scope of the Pelagian system, as represented by ecclesiastical writers, was to oppose the doctrine of original sin, and the necessity of divine grace, to enlighten the understanding and purify the heart. Pelagius was a native of Great Britain, and began in company with Celestius, to propagate the sentiments which have been denominated Pelagianism, about the beginning of the fourth century.

That Pelagius was anti-orthodox in his creed, is sufficiently evident, but it is hardly probable, that he held all the contradictory opinions, which are ascribed to him. As the Pelagian sentiments are circulated under different names, but little is said of them in modern times.

ANTINOMIANS.—This appellation is given to those who carry the Calvinistick principle to such an extreme, as to

supersede in the opinion of others the necessity of good works. The name is derived from the two Greek words *anti*, against, and *nomos*, law. Agricola an eminent Doctor of the Lutheran church, a native of Isleben in Germany, is considered to have been the first propagator of the Antinomian system about 1538. He is said to have taught that the law is no way necessary to the gospel; that good works do not promote our salvation, nor evil ones hinder it. But it is also said that he complained, that opinions were imputed to him, which he did not hold. The same may be said of Dr. Crisp, a famous British divine, who in his day was accounted a distinguished leader of the Antinomian party. His sentiments involved him in controversies with no less than fifty-two divines. (5)

The late eccentric Samuel Huntington, dwelt so much upon the high strains of Calvinism, that it was supposed he would not hesitate to avow himself an Antinomian, yet when the Rev. Mr. Adam applied to him for an account of that sect in England, he never replied to him on the subject. The fact is, very few or any of those, who are reputed Antinomians, are willing to confess themselves of that opinion.

These people are sometimes called *Solifidians*, from the two latin words *solus*, alone, and *fides*, faith, by which it is meant, that they contend for faith alone, without the necessity of good works.

ATHANASIANS.—This denomination is given to those who adopt the peculiar sentiments of the creed, which has been generally ascribed to Athanasius, a bishop of Alexandria, the famous opponent of Arius. The Athanasian creed is distinguished for its defence of the personal distinctions in the trinity, of *Father*, *Son*, and *Holy Ghost*.

SUPRALAPSARIANS and SUBLAPSARIANS.—These terms are derived, the one from *supra*, above, and the other from *sub*, below or after, and *lapsus*, the fall. The *Supralapsarians* maintain that God from all eternity, decreed the transgression of Adam, in such a manner, that he could not possibly avoid that fatal event; while the *Sublapsarians* assert, that God only permitted his fall, without absolutely predeter-

mining it. Beza Twisse and Dr. Gill are ranked among the *Supralapsarians* ; while Calvin himself, and almost all who bear his name, have leaned to the *Sublapsarian* side.

SABELLIANS.—So called from Sabellius, an African bishop or Presbyter, in the third century. He maintained that the divine essence subsisted in one person only, namely, the Father ; but that a certain energy, or ray of divinity, was united to the man Jesus, and formed the character of the son of God ; while a similar divine emanation—a celestial warmth—constituted the Holy Ghost. This opinion the Sabellians endeavoured to illustrate, by comparing God the Father to the material Sun, the Word, or Son of God, to the light issuing therefrom, and the Holy Spirit, to the heat emanating from the same source. (6)

As *Sabellianism* makes a trinity of modes, characters, or relations, rather than of persons, those who adopt it have been called *Modalists*.

The *Sabellians* have been sometimes called *Patripassians*, because it is inferred from their theory, that the Father must have suffered, as well as the Son ; as they denied any personal distinctions between them.

The sect of the *Patripassians* is said to have arisen before the *Sabellians*, but in process of time they fell into one.

That view of the Godhead has always been denominated *Sabellianism*, which maintains a distinction in the *sacred Three*, but denies that distinction to be personal.

Sabellius had many followers in the age in which he lived ; and the various modifications of his doctrines have slid into many succeeding denominations.

Many persons who have been embarrassed and perplexed in their attempts to define and comprehend the personal distinctions in the Godhead, rather than go over to the Arian or Socinian side, have adopted the *Sabellian* solution of this mysterious subject.

(6) Hannah Adams—article *Sabellians*.

But I have been led to think that all the speculative opinions concerning the christian religion may be reduced to the four following heads, viz : *Calvinism and Arminianism, Trinitarianism and Unitarianism*. In these four systems I shall include all the speculative opinions which yet remain to be described. The sentiments of the two first, have respect principally to the *means and measure of God's favour* ; and the two last differ mostly as to the *person and offices of Christ*. (7)

CALVINISTS.—This appellation now so comprehensive in its application, was derived from John Calvin, who was born at Nogen, in Picardy, in France, in 1509. Calvin was a man of extensive learning, of unwearied application in all his labours, and of undaunted resolution in all his designs. His works are contained in *nine volumes folio*. He wrote French and Latin with equal facility, and by his learning and labours, acquired a vast reputation throughout the christian world. He first studied the civil law, and was afterwards made Professor of Divinity at Geneva, in 1536.

The name of Calvinists was first given to those who embraced not merely the doctrine, but the Presbyterian form of church government established by Calvin, to distinguish them from the Lutherans. And in this sense the term is still used in Germany and some other places.

The leading principles taught by Calvin, are fully and ably illustrated in his *Christian Institutes*, and are the same as those which were taught by Augustine.

At the famous Synod of Dort, the peculiar sentiments of Calvin, were discussed under the following heads, viz, *Predestination, particular redemption, total depravity, irresistible grace, and the certain perseverance of the saints*. In succeeding controversies these were denominated *The Five Points*. To these five points may be added the doctrine of reprobation, as a part of the Calvinistick system, as it was then understood. Indeed this doctrine was supposed to be included

(7) These distinctions are made by Evans, in his *Sketches*.

in that of election, and is so considered by Whitbey on the *Five Points*.

This is a brief compendium of Calvinism as it existed in the days of Calvin.

At the present time many Calvinists adopt substantially the Arminian views of that period, respecting the extent of the atonement, and many also hesitate to subscribe to the doctrine of reprobation. (8)

As Calvin himself on the *Lapsarian* question, was contented, to say, that God permitted the fall of Adam, without absolutely decreeing it; so many Calvinists of the present day, think it enough to believe, that God suffers sinners to pursue a course which will land them in misery, without deciding that he eternally and absolutely predetermined their perdition. But if their opponents will have it, that they cannot believe in the doctrine of election, without admitting that of reprobation, they will admit it, for they had rather receive the one, than reject the other.

In former times it was thought a man could not be a consistent Calvinist, who did not believe that Christ died only for the elect; but the writings of Rev. Andrew Fuller and others, have been the means of convincing many, in this country at least, that the atonement is general in its nature, although particular in its application.

The Calvinists produce many scripture authorities in proof of their main positions, in opposition to the Arminians, and have great confidence in the truth and correctness of their opinions.

But among Calvinists as in every other denomination, there are considerable shades of difference, not only respecting the atonement, and the doctrine of reprobation, but upon all the distinguishing sentiments of the system.

Some think Calvin, though right in the main, yet carried things too far; these are commonly known by the name of *Moderate Calvinists*. Others think he did not go far enough; and these are called *High Calvinists*, or *Antinomians*.

HOPKINSIANS.—Although the Hopkinsians differ in many points from the Calvinists, yet as they belong to the Calvinistick family, or as Dr. Spring observes, are “a genuine branch of the Calvinistick tree,” I have thought it proper in this place to give an account of their peculiar opinions.

The Hopkinsians derive their name from *Samuel Hopkins*, D. D. late of Newport, R. I. who in his system of divinity and other works, advanced the sentiments which have gained an extensive currency under his name.

The Hopkinsians believe with the Calvinists in the doctrines of the divine decrees, of particular election, total depravity, the special influences of the spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom, and absolute dependence. They are also, with them, firm believers in the doctrine of the Trinity and the Deity of Christ.

But still they differ from their Calvinistick brethren in the eight following particulars, viz : 1. respecting original sin ; 2. as to the consequences of Adam's sin ; 3. on the nature and character of virtue or holiness ; 4. on the nature of sin ; 5. on the nature and extent of the atonement ; 6. on the effects of divine influences ; 7. on justification ; and 8. on the christian graces.

The Calvinists though they maintain that God hath decreed whatsoever comes to pass ; yet deny that he is the efficient author of sin ; but the Hopkinsians assert, that God is the efficacious cause of all volitions in the human heart, whether good or evil.

The Hopkinsians assert that Adam alone, was guilty of original sin ; that guilt is a personal thing, and can no more be transferred than action.

On the third head they assert that holiness in a moral agent, consists exclusively in disinterested benevolence, and that this will lead us to be willing to sacrifice our temporal and eternal interest for the glory of God, and the greater good of the universe ;—while the Calvinists deny that love to God implies in any circumstances a willingness to be eternally condemned.

The essence of sin, according to these people, consists in *selfishness*.

Many Calvinists who are not Hopkinsians, agree with them substantially in their views of a general atonement.

Under the sixth head they assert that "effectual calling consists in God's creating in the hearts of sinners, by his own immediate energy, a willingness to be saved." They teach that all God performs by his holy spirit, is to make them willing to do, what they are really able to do before. (9)

But it is agreed that Hopkinsians are much divided among themselves upon these and many other speculative opinions, and that the shades of difference among them are continually increasing. It is also agreed that but few Hopkinsians of the present day believe in all points with Dr. Hopkins.

It ought to be observed that the Hopkinsians agree with the ancient Calvinists, in holding the doctrine of reprobation.

Some of the Hopkinsian divines teach that every moral exercise, of a renewed person, is either perfectly good, or perfectly evil. This doctrine is advocated by Dr. Emmons. But the opinion does not universally prevail among them.

It is supposed that about one fourth of the orthodox ministers, among the Congregationalists are Hopkinsians, and the sentiments of this system, have spread considerably, among the Presbyterians and Baptists.

ARMINIANS.—So called from James Arminius, who was born at Oude-Water in Holland, in 1560. Arminius was brought up a Calvinist, and had been a disciple of Beza, a French Protestant, one of the most eminent men of his day, and one of the most zealous supporters of Calvinism. But thinking the doctrine of Calvin, with regard to *free will*, *predestination*, and *grace*, too severe, and contrary to the mild and amiable perfections of the Deity, he began to ex-

(9) Hannah Adams, article Hopkinsians—where those who wish to read more upon this subject, may find it fairly and intelligibly stated. New-York edition.

press his doubts concerning them in the year 1591; and upon further inquiry he adopted the system, which has since borne his name. After his appointment to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced. From this a controversy arose, which led to the assembling of the Synod of Dort, against whose decisions the Arminians, with reason, it is thought, made the most loud and bitter complaints. Gomar and Episcopius took opposite sides, the first against and the other for, the new system; both of whom were successively colleagues with Arminius, in the University at Leyden.

The leading sentiments of Arminius, according to Mosheim were comprehended under the five following heads, viz :—

“ 1. That God, from all eternity, determined to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end, his divine succours.

“ 2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of their divine benefit.

“ 3. That *true faith* cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of freewill; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that therefore it is necessary to his conversion and salvation, that he be *regenerated* and renewed by the operation of the Holy Ghost, which is the gift of God, through Jesus Christ.

“ 4. That this *divine grace*, or energy of the Holy Ghost, which heals the disorder of a corrupt nature, begins advances, and brings to perfection every thing that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that nevertheless this grace does not *force* the man to act against his inclination, but may

be *resisted* and rendered *ineffectual* by the perverse will of the impenitent sinner.

“ 5. They who are united to Christ by faith are thereby furnished with abundant strength, and with succours sufficient to enable them to triumph over the seduction of satan, and the allurements of sin and temptation; but that the question, *whether such MAY fall from their faith, and forfeit finally this state of grace*, has not been yet resolved with sufficient perspicuity; and must therefore be yet more carefully examined by an attentive study of what the holy scriptures have declared in relation to this important point.”

“ It is to be observed, that this last article was afterward changed by the Arminians, who, in process of time, declared their sentiments with less caution, and positively affirmed, that *the saints might fall from a state of grace.*” (1)

Thus we see that some parts, not only of the Calvinistick, but also of the Arminian creed, were at first couched in stronger terms, than many of their respective advocates, at present are disposed to admit.

Calvinism is the professed belief of the greatest part of the Presbyterians, both in Europe and America; the Particular Baptists in England and India, and the Associated Baptists in America; the Independents of all kinds in England and Scotland, and the Congregationalists of New-England.

On the side of the Arminians we may reckon, the two great churches of Greeks and Romans; the Lutherans; the Methodists; the Moravians, or United Brethren; the General Baptists in England, and all classes of Baptists, except those above named; the Quakers or Friends; the Swedenborgians or New-Jerusalem Church; all kinds of Unitarians; Universalists, with a few exceptions; and the Shakers or United Society. The great body of the Church of England since the time of Archbishop Laud, is said to have inclined to the Arminian side of this question, notwithstanding their 39 articles, in the judgment of all Calvinists, are strictly Calvinistick.

(1) Ecclesiastical History—Vol. v. p. 426, 426.

The Protestant Episcopal Church in this country takes different sides on this question, although it is probable the majority of them are Arminians.

General Remarks.—I have no particular attachment to either of these names, as a theologian, but as a historian I find them very convenient, and I find also, that the use of them avoids much circumlocution. But I certainly do prefer the general sentiments of one system to those of the other, and this is no doubt true of every individual who has any serious thoughts upon the doctrines of Christianity. And this preference will attach to us one or the other of these names. And as we all claim the right of our own explanations or reservations, I see no harm in allowing that we are either Calvinists or Arminians. No person would be willing to be bound to think exactly on all points with either of these great men, much less to imitate the severity of Calvin towards those who differed from him. But candour will ascribe much of that severity, not only in him, but in many others of that age to the spirit of the times, rather than that of the men, or the principles they espoused.

If we fix upon one single point—say the doctrine of election, we shall find it divides the whole christian world. All Calvinists mean by it, an eternal, unconditional, and immutable act of God in favour of the elect. Any thing short of this in their opinion, is not election. But no Arminian, however strong his views may be, can believe in such an election. For as soon as he admits this view of this doctrine, he so far becomes a Calvinist.

There are probably as many shades of difference among the Arminians, as the Calvinists. Among them we find high and low, evangelical and formal; those who appear to depend, much upon their good works, and those who ascribe their salvation all to grace. And the Methodist Confession gives very strong views of the doctrine of depravity. Many of those whom we have ranked under this head, may be considered rather as Anti-Calvinists, than as having embraced the peculiar sentiments of Arminius. But still so far as they symbolize with either system, they fall in with the Arminians.

Calvinists value their system on account of its efficiency and consistency ; and because of its tendency to confound the wisdom, and abase the pride of man, and exalt the power and glory of God.

The Arminians prefer theirs on account of its mild and inoffensive character. They consider their views of the character and government of God, and the economy of his grace, better calculated to attract the love, and conciliate the affections of his offending creatures, than the severe and strong positions of the Calvinists ; more consistent with the attributes of a God of infinite mercy and benignity, and more encouraging to the weak, and timorous, and guilty, to approach his presence, and supplicate his clemency and pardon. They consider the Calvinistick statements as to the condition of both saints and sinners, calculated to inspire the first with presumptuous confidence, and to lull them into a fatal security ; and to overwhelm the other with discouragement and despair.

“ The Arminians found their sentiments on the expressions of our Saviour respecting his *willingness* to save *all* that come unto him ; especially on his prayer over Jerusalem, his sermon on the Mount, and above all, on his delineation of *the process of the last day*, where the salvation of men is not said to have been procured by any *decree*, but because they had done *the will of their Father, who is in heaven*. This last argument they deem decisive ; because it cannot be supposed that Jesus, in the account of the JUDGMENT DAY, would have deceived them. They also say, the terms in the Romans respecting election, are applicable only to the state of the Jews *as a body*, without reference to the religious condition of individuals, either in the present or future world.”(2)

Both parties it is well known, produce an abundance of scripture in defence of their respective systems, and too often indulge a spirit of asperity and recrimination unbecoming professors of the same religion, and disciples of THE SAME Master.

(2) Evans' Sketch, article Arminians.

Thus we see that christian professors may be ranked under two heads, as to their views of the moral government of God, and the economy of his grace. And we shall next proceed to show that they are capable of a similar classification as to their sentiments concerning the person of Christ. All who believe in his proper deity come under the head of Trinitarians, while all who disbelieve this doctrine may be denominated Unitarians.

After giving a brief outline of each of these systems, I shall select from approved authors on each side proofs of their respective positions.

TRINITARIANS.—By this term we are to understand those who believe that there are three distinct persons in the Godhead, the *Father*, *Son* and *Holy Spirit*, the same in substance, equal in power and dignity, and that these *three* are *one*. Hence it is said they believe in a *triune* God.

UNITARIANS.—Believe that there is but one person in the Godhead, and that this person is the Father; and they insist that the Trinitarian distinction of persons is contradictory and absurd.

The *unity* of God, is a doctrine, which both parties consider the foundation of all true religion.

Although the doctrine of the trinity is ostensibly the main subject of dispute between Trinitarians and Unitarians, yet it is in reality respecting the character of Christ. Those who believe in his proper deity, very easily dispose of all the other difficulties in the Trinitarian system; while Anti-Trinitarians find more fault with this doctrine, than any other in the Trinitarian creed; and the grand obstacle to their reception of the Trinitarian faith is removed, when they can admit that Jesus Christ is God, as well as man. So that the burden of labour on both sides is either to prove or disprove the proper deity of the Son of God.

In proof of this doctrine the Trinitarians urge many declarations of the scripture, which in their opinion admit of no consistent explanation upon the Unitarian scheme; they there find that offices are assigned to Christ, and to the Ho-

ly Spirit which none but God can perform ; particularly the creation of the world, and the grand decisions of the day of judgment. As they read the scriptures, the attributes of *omnipotence, omniscience, omnipresence, unchangableness* and *eternity* are ascribed to Jesus Christ. And they infer that a being to whom all these perfections are ascribed must be truly God, co-equal and co-eternal with the Father.

The Unitarians on the other hand, contend that some of these passages are interpolations, and that the others are either mistranslated or misunderstood. The passage in John, in particular, respecting the *Three* that bear record, &c. has been set aside by such high authority, that they consider it unfair to introduce it in the controversy.

But Trinitarians reply that authors of equal reputation and a far greater number, have maintained the genuineness of this long disputed passage.

As the terms, *ARIAN* and *SOCINIAN* frequently occur in this controversy, it may be proper to give a short definition of each, and of the opinions which they are intended to represent.

ARIANS, are so called from Arius, a Presbyter of Alexandria in Egypt, that fruitful source of new discoveries in religion. He began to flourish about 315. Arianism was condemned by the Council of Nice, in 325, but for a number of ages it found powerful supporters among the great, and spread extensively in many parts of the christian world, especially in Africa ; and in many places three, Arian and Orthodox churches were established in the same place in opposition to each other, by those who in other respects were of the same denomination, much as we find it now among the Congregationalists in many towns in Massachusetts.

THE SOCINIANS take their name from Socinus who died in Poland, in 1604. There were two men by the name of Socinus, viz : Lelius and Faustus, uncle and nephew. But Faustus is generally considered the founder of Socinianism.

Although Arius and Socinus lived about thirteen hundred years apart, yet their names are generally associated near together, on account of the similarity of their theo-

logical systems, and because they agreed in rejecting most parts of the Trinitarian system.

The Socinians flourished much in Poland and Transylvania in the 16th century. The famous academy at Racow was built on purpose for them, and the writings of the Polish Socinian divines have acquired considerable celebrity in the world.

The principal difference among Arians and Socinians is respecting the character of Christ ; while the latter represent him as a mere man, who had no existence before his birth and appearance in this world ; the former describe him as a super-angelick being, united to a human body. Those who exalt the power and dignity of Christ above the general views of their brethren are called *High Arians* ; while others who approximate the Socinian standard are denominated *Low Arians*. Socinus and his immediate followers had some peculiar views of a delegated divinity in the man Christ Jesus ; and some went so far as to consider him the proper object of prayer and praise.

But these opinions having long since been given up ; and as there are no persons now who hold with Socinus in this, and some other particulars, the term Socinian is complained of, as a misnomer, when applied to those whom it is intended to describe.

The term Unitarian is becoming a general name for all who oppose the doctrine of the trinity, whether they incline to the Arian or the Socinian side of this question. And it is admitted by many well informed Unitarians, that there is a tendency throughout all classes of their denomination, to the belief of the mere *humanity* of Christ, and to become entitled of course, to the appellation *Humanitarians*. Theirs is certainly the most simple view of this subject, and presents a system the most easy to be comprehended ; and with those who find enough in the mere *humanity of Christ* to answer their needs, and who can bring the bible to this standard, it will no doubt prevail.

It would fill a volume to give only a list of the authors who have written on this controversy, and the works they have produced.

Wardlaw and Yates, the first on the side of the Trinitarians, and the latter on that of the Unitarians, are considered as standard works by the respective parties ; they are both elementary treatises, and contain the substance of what has been written for ages, *for* and *against* the doctrine of the trinity, and the divinity of Christ. Both their works have been republished in this country.

This controversy has been agitated considerably of late among the American divines, and Thacher, Channing, Ware and others, on the side of the Unitarians ; and Worcester, Stewart, Miller, &c. in behalf of the Trinitarians, have written much to the satisfaction of their brethren on both sides.

A few quotations from some of their works shall close the discussion of this article.

Mr. Thacher a young minister of Boston, who afterwards died in Europe, in a sermon preached in Boston in 1815, on the *Unity of God*, and against the Trinitarian scheme, expresses himself as follows :

“ I can conceive of *one* God ; or I can conceive of *three* Gods ; but of an existence which is neither one nor three, in any known meaning of these terms, and yet is affirmed to be both one and three, I cannot form the most remote conception. The moment that I affix any idea whatever to these words, they form in my mind the most express and formal contradiction : other men’s understandings may be differently constructed ; but, for myself, unless the proposition of the Trinity means that there are three Gods, it does not convey to me the smallest gleam of meaning.

“ This, however, is not the whole of that doctrine which is called the doctrine of the Trinity, a word, you remember, not found in the sacred scriptures, and indeed not invented till long after the birth of Christ. Our brethren mean something more by it than I have yet stated to you. Besides the doctrine that the nature of God comprehends three perfectly distinct, supreme, and self-existent Persons, they make the enormous addition of supposing, that one of these persons possesses a human as well as a divine nature. is at the same time perfect God and perfect man—at one

and the same moment, the infinite, eternal, unchangeable Jehovah, and a frail, feeble, and imperfect mortal like ourselves ! I fear, my friends, that some of you, who have not much attended to this subject, may think that this representation *cannot* be accurate, and that it is impossible any should think they find such a theory as this in the bible which you habitually read.”(3)

Dr. Channing of Boston, in a late sermon has made the following statements :

“ We believe in the doctrine of God’s *UNITY*, or that there is one God, and one only. To this truth we give infinite importance, and we feel ourselves bound to take heed, lest any man spoil us of it by vain philosophy. The proposition, *that there is one God* seems to us exceedingly plain.— We understand by it, that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong. We conceive that these words could have conveyed no other meaning to the simple and uncultivated people who were set apart to be the depositaries of this great truth, and who were utterly incapable of understanding those hair breadth distinctions between *being* and *person*, which the sagacity of latter ages has discovered. We find no intimation, that this language was to be taken in an unusual sense, or that God’s unity was quite a different thing from the oneness of other intelligent beings.

“ We object to the doctrine of the Trinity, that it subverts the unity of God. According to this doctrine, there are three infinite and equal persons, possessing supreme divinity, called the Father, Son, and Holy Ghost. Each of these persons, as described by theologians, has his own par-

(3) Thacher’s Sermon, on the Unity of God, pp. 13, 14. This sermon was republished in England. Yates has a collection of propositions on this subject, much more tart and bantering, but President Kirkland thinks it is hardly a fair specimen of the spirit of Unitarians towards their opponents ; and by his suggestion I have omitted it. The reader may find it in Yates’ Reply, Boston edition, pp. 175, 176.

ticular consciousness, will, and perceptions. They love each other, converse with each other, and delight in each other's society. They perform different parts in man's redemption, each having his appropriate office, and neither doing the work of the other. The Son is mediator, and not the Father. The Father sends the Son, and is not himself sent ; nor is he conscious, like the Son, of taking flesh. Here then, we have three intelligent agents, possessed of different consciousnesses, different wills, and different perceptions, performing different acts, and sustaining different relations ; and if these things do not imply and constitute three minds or beings, we are utterly at a loss to know how three minds or beings are to be formed. It is difference of properties, and acts, and consciousness which leads us to the belief of different intelligent beings, and if this mark fail us, our whole knowledge fails ; we have no proof, that all the agents and persons in the universe are not one and the same mind. When we attempt to conceive of three Gods, we can do nothing more, than represent to ourselves three agents, distinguished from each other by similar marks and peculiarities to those, which separate the persons of the Trinity : and when common christians hear these persons spoken of as conversing with each other, loving each other, and performing different acts, how can they help regarding them as different beings, different minds ?" (4)

Professor Stuart of Andover, in his Letters to Dr. Channing observes : " I believe,

" 1. That God is *ONE* ; *numerically one, in essence and attributes.* In other words ; the infinitely perfect Spirit, the Creator and Preserver of all things, the Father, Son, and Holy Ghost, has *numerically the same essence, and the same perfections,* so far as they are known to us. To particularize ; the son possesses not simply a *similar or equal* essence and perfections, but *numerically the same* as the Father, without division, and without multiplication.

" 2. The Son, (and also the Holy Spirit,) does in some respect. *truly and really,* not merely nominally or logically, differ from the Father."

(1) Channing's Ordination Sermon, p. 8, 9.

Mr. Stuart quotes the words of twelve publick confessions of faith concerning the trinity, all which agree with the Westminster, that "there is *one only* living and true God, who is infinite in being and perfection, a pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible," &c.

"Now (says he,) is this denial of the divine *unity*, with which we are implicitly charged? Can Unitarians present a more complete description of the *divine Unity*, than is presented by these Symbols of different denominations of christians, who admit the doctrine of the Trinity?"

"But admitting our statement of the divine Unity to be correct; you will aver, probably, that my second proposition is subversive of the first. Whether this be so, or not, is what I now propose to investigate.

"The common language of the Trinitarian Symbols is, *That there are three PERSONS in the Godhead.*" In your comments upon this, you have all along explained the word *person*, just as though it were a given point, that we use this word here, in its *ordinary* acceptation as applied to *men*. But can you satisfy yourself that this is doing us justice? What fact is plainer from church history, than that the word *person* was introduced into the creeds of ancient times, merely as a term which would express the disagreement of christians in general, with the reputed errors of the Sabellians, and others of similar sentiments, who denied the existence of any *real distinction* in the Godhead, and asserted that the Father, Son, and Holy Ghost were merely *attributes* of God, or the names of different ways in which he revealed himself to mankind, or of different relations which he bore to them, and in which he acted? The Nicene Fathers meant to deny the correctness of this statement, when they used the word *person*.

"Most certainly, neither they, nor any intelligent Trinitarian could use this term, in such a latitude as you represent us as doing, and as you attach to it. We profess to use it merely from the poverty of language; merely to designate our belief of a real distinction in the Godhead; and NOT to describe independent conscious beings, possessing

separate and equal essences, and perfections. Why should we be obliged so often to explain ourselves on this point ?

“ The *fact* that a distinction exists, is what we aver ; the definition of that distinction is what I shall by no means attempt. By what shall I, or can I define it ? What simile drawn from created objects, which are necessarily derived and dependent, can illustrate the mode of existence in that being, who is underived, independent, unchangeable, infinite, eternal ? I confess myself unable to advance a single step here, in explaining what the distinction is. *I receive the FACT that it exists, simply because I believe that the scriptures reveal the FACT.* And if the scriptures do reveal the fact, that there are three *persons* in the Godhead, (in the sense explained ;) that there is a distinction which affords grounds for the appellations of Father, Son, and Holy Ghost ; which lays the foundation for the application of the personal pronouns, *I, thou, he* ; which renders it proper to speak of *sending and being sent* ; of Christ *being with God, being in his bosom*, and other things of the like nature ; and yet, that the divine nature equally belongs to each : then it is, like every other fact revealed, to be received simply on the credit of divine revelation.

“ Is there any more difficulty in understanding the fact, that there is a distinction in the Godhead, than there is in understanding that God possesses an underived existence ? With what shall we compare such existence ? All other beings are *derived* ; and, of course, there is no object in the universe with which it can be compared. To define it then, is beyond our reach. We can approximate towards a conception of it, merely by negatives. We deny that the divine existence has any author, or cause ; and when we have done this, we have not defined it, but simply said that a certain thing *does not* belong to it. Here we must rest ; and archangels, probably, cannot proceed beyond this.” (5)

General remarks.—All established churches, and nearly all denominations of christians, whether episcopal, presbyterian or independent, have incorporated in their creeds and confessions of faith, a professed belief in the doctrine of the trinity.

Unitarians no where exist as a distinct denomination, so that the history of Unitarianism, as one of their oldest ministers observed to the author, is the history of an opinion, rather than of a sect. Unitarianism of different shades is diffused pretty generally among the English Presbyterians, and considerably among the General Baptists in England ; among the Lutherans in Germany, and probably more or less, among all classes of Protestants ; and Geneva itself once the seat of Calvin and Orthodoxy, is said to be almost entirely overrun with this sentiment. Germany has long been distinguished for the celebrity of her Unitarian divines, but it is said there is a powerful reaction upon their efforts, in the revival of Orthodox opinions, in that country.

Among the Congregationalists of Massachusetts, it is supposed by an eminent Unitarian minister, that one third of the clergy, and one half of the people are of that opinion.

All Calvinists are Trinitarians, but all Arminians are not Unitarians, for many and perhaps most of those so called are as settled in their belief of the trinity, and of the Deity of Christ, as their Calvinistick brethren.

The doctrine of the atonement as held by Trinitarians, all classes of Unitarians deny. Priestley, Belsham, and other Unitarians of a Socinian cast, speak in terms of great decision against any dependence on the merit of the death of Christ. But Dr. Price, a reputed Arian, maintains that there was something done by the death of Christ, towards our salvation, and that he is not only the *conveyer*, but the *author* and the *means* of our future immortality. But the doctrine of his vicarious sacrifice, he also rejects. (6)

Unitarians differ so much from almost all other professors of christianity, that they are generally charged with having *another gospel*—but this charge they complain of as illiberal and severe. (7)

Unitarianism is also charged with being injurious in its moral tendency, unfriendly to vital piety, hostile to mis-

(6) Price's Sermons on Christian Doctrine, p. 43. 45.

(7) Ware's Letters to Trinitarians and Calvinists, p. 150.

sions, and deficient in yielding consolation and support in death. (8)

Most of these charges are also very fully discussed by Dr. Ware, in his Letters to Trinitarians and Calvinists. (9)

The Unitarians consider it a strong proof of the reasonableness and even truth of their system that many who were formerly deists and contemners of the gospel as preached and explained by the orthodox, have become its friends and disciples, as it is illustrated by them. Their opponents in reply, observe that it proves rather that the two systems of Deism and Unitarianism are so near together that it is easy for speculative men to slide from one to the other. (1)

Yates has given a list of 40 eminent men who were Unitarians, among whom are a number of English Prelates, Sir Isaac Newton, Locke, William Penn, &c. (2)

But the Trinitarians claim much the greatest number of eminent men on their side. Indeed Dr. Miller engages for *one* truly great man, who has avowed himself an Unitarian, to produce five hundred who have taken the opposite side. (3)

(8) Fuller's Systems, &c. Miller's Letters, &c.

(9) Letter vii.

(1) Fuller's Systems, &c. Miller's Letters, &c.

(2) Reply, p. 180.

(3) Letters, &c. p. 103

MISCELLANEOUS ARTICLES.

PEDOBAPTISTS.—This term is derived from the two Greek words *pais* a child, and *baptismos*, baptism, and is applied to all who practice infant baptism, which includes nearly the whole christian world, except the Baptists and Quakers.

Pedobaptists in common with all others, claim for their practice, an apostolical origin. And although they differ much in theological opinions in forms of church government, and modes of worship, yet they all adopt substantially the same mode of reasoning in their defence of pedobaptism. Their main arguments in favour of infants as suitable subjects for baptism, may be reduced to the four following heads, viz :

1. The Abrahamic Covenant, with the inferences deducible from the supposed identity of that covenant with the covenant of grace.

2. The baptism of households—in which it is inferred some infants must have been included.

3. The testimony of the Fathers.

4. The universal practice of the christian world for many hundred years. Some depend more, and others less, upon each of these arguments.

In answer to the objection that no mention is made in the New Testament of infants being received into the church ; they reply, that there was no need of its being mentioned, as their membership had been established under the law, and had never been repealed under the gospel. “ The dictates of nature,” says Buck, “ in parental feelings ; the verdict of reason in favour of their privileges ; the language of prophecy respecting the children of the gospel church ; the evidence of children being sharers of the seals of grace, in common with their parents for the space of 4000 years, all concur in favour of the pedobaptist opinion

Pedobaptists generally administer the baptismal rite by sprinkling or pouring, but the Greek church in all its bran-

ches, whether in the frozen regions of Siberia, or in the torrid zone, practice true immersion. All Pedobaptists require of adults who seek for baptism, a personal profession of their faith; and so far agree with the Baptists. They also, with the Baptists, allow immersion to be valid baptism; but in opposition to them, they deny that no other mode of administering this rite is valid. Their arguments in favour of sprinkling or effusion, are derived from criticisms on the original words which are employed to describe this rite, and their many figurative applications in the scriptures, where, in their opinion, immersion is by no means necessarily implied. (1)

The arguments of the Baptists in favour of their peculiar sentiments will be given in connexion with their history.

PROTESTANTS.—This name was first given in Germany to those who adhered to the doctrine of Luther, because in 1529 they *protested* against a decree of the emperor Charles V. and the diet of Spire: declaring that they appealed to a general council. The name was afterwards given to the Calvinists, and has since become a common denomination for all who dissent from the Roman Catholic church, in whatever country they reside, or into whatever sects they have since been distributed.

THE REFORMATION.—This name has been given by way of eminence, to that great change which took place in the christian world, in the 16th century, under the ministry of Luther, Calvin, Zuinglius, Melancthon, and other eminent men of those times.

The commencement of this work is generally dated at Wittemberg in Saxony, in 1517.

PURITANS.—In the middle ages this term was applied to dissenters from the Greek church as has already been mentioned.

In England the name of Puritans was first applied to those who wished for a farther degree of reformation in the church than was adopted by Queen Elizabeth, and a *purser* form of discipline and worship. A Puritan, at first, says

(1) Buck and Hannah Adams, articles Baptism, and Pedobaptists, where the authorities are quoted.

Neal, was a man of severe morals, a Calvinist in doctrine, and a non-conformist to the ceremonies and discipline of the church, though he did not totally separate from it. (2)

The term was given by way of reproach, much as that of *Methodists* is now in England, to those who are more strict and zealous than their neighbours, whether in the church or out of it.

NONCONFORMISTS.—After the act of Uniformity, or the Bartholomew act, as it is often called, in 1662, by which 2000 clergymen were ejected from their livings, those who were before called Puritans, were thus distinguished. (3)

DISSENTERS and **PROTESTANT DISSENTERS**, was the next name given to this people, and is still applied in England to Presbyterians, Independents, Baptists, Quakers, Methodists, and all others, who dissent from the Established Church.

DISSIDENTS, was a name given in Poland after the reformation to those of the Lutheran, Calvinistick, and Greek profession, and others who withdrew from the Catholick church.

REFORMED CHURCHES.—All churches are considered by Protestants, more or less reformed, who have separated from the Church of Rome ; but the term is more frequently applied to the Protestant churches on the Calvinistick or Presbyterian plan, to distinguish them from the Lutherans.

COUNCILS.—This term is equally applied to those grand assemblies of bishops, called Oecumenical or General Councils of the Church of Rome, and those associations of ministers and laymen among Independents, Congregationalists, Baptists and others, who meet to assist in ordaining ministers, and settling difficulties.

Those who build their churches on the Episcopal or Presbyterian model, have no need of councils for the ordination of ministers, or the transaction of ecclesiastical con-

(2) Neale's History of the Puritans, Vol. i. preface, p. 3.

(3) The reasons for Nonconformity may be found in Neal, Vol. i. chap. 4.

cerns, for they have established executives and judicatories, interwoven in their constitutions, by which all things of this kind are done. But those who adopt the Independent plan of church building, have frequent occasions for such associations, and find them very useful. But all bodies of this kind among Independents, whether called Synods, Associations, or Councils, can do nothing more than advise.

CREED, is a form of words in which the articles of faith are comprehended.

CONFESSION OF FAITH, is the list of the several articles of the belief of any church or denomination. And however much creeds and confessions may have been abused, and however much they may be opposed, it is perhaps impossible for any one, who has any settled thoughts upon religion, whether they be Calvinistick or Arminian, Trinitarian or Unitarian, to avoid having a *creed*, and making a *confession* of some kind or other. We see that all come to it, sooner or later.

THE APOSTLES' CREED, is an ancient summary of the christian faith, which some have ascribed, (probably without foundation,) to the apostles themselves.

THE ATHANASIAN CREED lies at the bottom of most national churches.

THE NICENE CREED, arose out of the first general council of Nice.

These three creeds are used in the publick offices of the church of England; and subscription to them is required of all the established clergy.

THE AUGSBURG CONFESSION, is the acknowledged standard of faith, for the Lutherans and Moravians.

THE HEIDELBURG CATECHISM, is adopted by the church of Holland, and the Dutch and German Reformed churches of this country.

THE WESTMINSTER CONFESSION OF FAITH, contains the summary of doctrine professed by the Kirk of Scotland, and the General Assembly of America.

THE SAVOY CONFESSION, was adopted by the Independents in England in 1658.

THE BAPTIST CONFESSION, was adopted by the Baptists in England, in 1689, and the Philadelphia Association, in 1742.

I shall next proceed to some brief historical sketches of all the churches and denominations, which now actually exist in the world, under the fourteen following heads, viz :

1. The Church of Rome.
2. The Greek Church, and its branches.
3. The Lutherans, or the Evangelical Church.
4. The Church of England and its branches.
5. The Presbyterians of all classes.
6. The Independents.
7. The Moravians, or the Protestant Episcopal Church of the United Brethren.
8. The Congregationalists.
9. The Baptists of various kinds.
10. The Methodists, or the Protestant Methodist Episcopal Church.
11. The Quakers, or Friends.
12. The Universalists.
13. The Swedenborgians, or the New-Jerusalem Church.
14. The Millenial Church, or the United Society of Believers, commonly called Shakers.

A general view of each of these bodies as a whole, will now be given ; and we shall attempt to show that the whole christian world may be reduced to these fourteen heads.

CHURCH OF ROME.

This is the largest body of christian professors in the world. It has been called the Latin Church, to distinguish it from the Greek Church, and also because its service is in that language. This people have also been denominated Papists, and their religion has been called Popery ; but all these appellations they consider as nick-names, given them either from ignorance or ill-will. The name which they assume, and by which they choose to be distinguished is *Roman Catholicks*, and accordingly throughout this narrative, and whenever this extensive and ancient church is referred to, I have cautiously avoided the use of any other name.

The transactions of this church have been so multiplied and distinguished, and its opinions and peculiarities are so numerous, that it is difficult to give even an abridged account of them, within the limits to which this article must be reduced. We shall describe them under the following heads, viz :

1. *The character of the pope, and the number of popes.*—All Catholicks agree in representing the pope as the successor of St. Peter, and the vicar of Christ upon earth. He has the power of feeding, ruling, and governing the whole church, and exercises his jurisdiction over all, clergy as well as laity. This power is entirely spiritual, and is unconnected with any temporal authority, except in the papal dominions, where the pope, in addition to his spiritual functions, exercises the rights of a temporal prince. His care and solicitude extends to all Roman Catholick churches throughout the world. He makes laws for the universal church, dispenses with some of them, when he thinks proper, punishes those who do not obey them, passes sentence upon all ecclesiastical causes referred to him, (which ought to be the case with all those of great importance,) and receives appeals from all Roman Catholick bishops in the world. It is he who convokes a General Council—

invites to it all Roman Catholick bishops dispersed throughout the globe—presides in it personally, or by his legates, and confirms its decrees. He constitutes new bishopricks, deprives bishops of their sees for crimes, and those unjustly deprived often he restores.

Seventy-two cardinals compose the senate of the pope, and assist him in the government of the universal church. This body is called the sacred college. They have an absolute power in the church, during the vacancy of the Holy See. They have the sole right to elect the pope, and are themselves the only persons on whom the choice can fall.

Including St. Peter, whom the Catholicks denominate the first pope, and Pius VII. who now fills the papal chair, there have been two hundred and fifty-two pontiffs. And, among them there have been 23 Johns ; 15 Gregories ; 14 Clements ; 14 Benedicts ; 13 Innocents ; 11 Bonifaces ; 11 Leos ; 9 Stephens ; 3 Alexanders ; 8 Urbans, and a less number of a great variety of names. (1)

2. *The distinguishing tenets of this church.*—"The Roman Catholicks believe the scriptures of the Old and New Testament to be the word of God, and as such have the highest veneration for them, and own them to be of the greatest authority upon earth, leading infallibly to truth, when *rightly understood* ; but finding by the experience of so many heresies, since our Saviour's time, all pretending to be grounded on scripture, many parts of the word of God, even those that concern the most fundamental articles of the Christian religion, interpreted several ways, and made to signify things contradictory ; the Roman Catholick does not presume to follow his own interpretation of any texts in it, contrary to the way they have been understood by the universal church in all ages, since the apostles, however well grounded his own private sentiments may appear to him. For, as none but the universal church,

(1) The popes assume what papal name they choose, on their election.

could with certainty tell him what books she received from the apostles, as containing the word of God ; so he believes none but the universal church can point out to him, with certainty, in what sense the same word of God was delivered to her by the apostles, when a contest arises about the meaning of it ; and to guard himself against error he professes in this creed, (2) not to interpret it *otherwise than according to the unanimous consent of the Holy Fathers, in all ages.*"

The Roman Catholicks believe in seven sacraments, viz. *Baptism, Confirmation, Eucharist, Penance, Extreme-Uction, Order and Matrimony* ; all these they believe necessary for the salvation of mankind, though not all necessary for every individual. They also believe that they confer grace ; and that of these, Baptism, Confirmation and Order, cannot be reiterated without sacrilege. *Baptism* they hold to be the means appointed by our Lord to deliver us from original sin, and make us children of God, and members of his church, and entitle us to eternal happiness.

By *Confirmation*, according to their belief, the baptised person receives the Holy Ghost, to confirm him in, and enable him to profess, the faith of Christ, and make him a perfect Christian.

The sacred powers of the Priesthood, with grace to enable one to exercise them well, are in their opinion, communicated by the sacrament of *Order*.

The Roman Catholicks complain much of the representations which many Protestant writers have given of the worship of saints and images, and of their doctrine of absolution.

"They most firmly assert, that the images of Christ, of the blessed Virgin, and of the other saints are to be had

(2) The creed of Pope Pius the Fourth, is here referred to, which is given at large in Rev. R. Adams' *Rel. World Displayed*. Vol. ii. p. 14-18. The substance of a number of its articles, is given in what follows above.

and retained, and that *due* honour and veneration is to be given them.

“The honour which they give them, however, is but a *relative* honour; they honour for example, the image of Christ, not for any intrinsick excellency or virtue in the image itself, but for the relation it has to Christ, whom the image represents, and thus the honour is wholly given to Christ: for supposing a Roman Catholick thus honoring an image, which he believes the image of Christ, but finding out from some learned person, that it is the image of a man he knows nothing about, that moment the honour ceaseth, though the image is intrinsically the same; the reason is, he finds it is not the image of Christ; a proof, it is not the image, but Christ, whom he honours.”

“Roman Catholicks adopt the same kind of reasoning respecting the veneration which they pay to the images and relicks of the Saints. They firmly believe that to give *the worship due to God*, to any creature whatever, is the abominable crime of idolatry, destructive of salvation; but at the same time, they constantly hold, that *due honour* is to be given the Saints.

“Although the Roman Catholicks believe, that mercy, grace, and salvation, are to be had through the merits of Jesus Christ *only*; yet they hold that it is *good and useful* to have recourse to the prayers of the saints in heaven, petitioning them to *pray to God* for them, to obtain their request, as they know them to be favourites of the Great King; in the same way that a subject, wishing to get something of consequence from a most gracious sovereign, who *alone* had that in his power to give, besides his own earnest petition, laid before his majesty to obtain the same, would beg also of some one of the king’s favourites, to intercede for him. This is what Roman Catholicks mean by the *invocation* of Saints. The Catechism of the Council of Trent, distinguishes between the *assistance* implored of God, and the *aid* implored of the Saints. *Have mercy on us*, is the petition to God; *pray for us*, is that to the Saints.

“The Catholicks believe that *by the sacrament of penance*, a priest, duly qualified to administer it, can forgive

one his sins, *providing* he is sincerely sorry for them, is firmly resolved to avoid them through grace for the future, and is disposed to give satisfaction by penitential works, according to his capacity, to his offended God, or make restitution, if he can, to his injured neighbour, and confesses his sins with sincerity to his confessor. But so far are they from believing that a priest, bishop, or *pope*, can forgive one his sins without these dispositions, that they do not believe God himself will forgive any man without them."

"Respecting *satisfaction* and *indulgencies*, Bossuet observes: When the church imposes upon sinners painful and laborious works, and they undergo them with humility, this is called *satisfaction*; and when regarding the fervour of the penitents or some other good works which she has prescribed them, she relaxes some part of that pain which is due to them, this is called *indulgence*."

Much has been written by Catholicks to show the incorrect views which their opponents have had of *indulgencies*. And the same may be said of the Pope's infallibility. But it is allowed by Catholicks that different expositions have been given of this last doctrine by their theologians.

The doctrines of *purgatory* and *transubstantiation*, they admit in the sense in which they are commonly understood by others. The *Real Presence* of the body and blood of our Saviour, is so solidly established by the words of the institution, which we understand literally," says Bossuet, "that there is no more reason to ask us why we fix ourselves to the proper literal sense, than there is to ask a traveller, why he follows the high road. It is their parts who have recourse to the figurative sense, and who take by-paths to give a reason for what they do."

Roman Catholicks consider the decisions of General Councils, in matters of faith infallible; of these they have had seventeen. The Council of Nice which was held in 325 on account of the Arian heresy, was the first body of this kind. It consisted of 318 bishops. And the Council of Trent, which was opened in 1545, under the pontificate of Paul III. was the last. This Council consisted of 196

bishops, who concurred unanimously in condemning the novelties then lately broached by Luther, Calvin and others.

The decisions of this Council are regarded by all Roman Catholics with the greatest deference, and considered of the utmost importance in matters of faith.

The tenth General Council, which was held in 1139, in which the opinions of Peter de Bruys and Arnold of Brescia were condemned, consisted of nearly 1000 bishops.

The principal orders of Monks among the Roman Catholics, are the *Basilians*, *Benedictines*, *Augustinians*, *Dominicans*, *Franciscans*, *Canon Regulars*, &c. All these orders take the solemn vows of *poverty*, *chastity*, and *obedience*. In general they are exempt from the jurisdiction of the bishop, and are immediately under that of the pope.

3. *The extensive spread of the gospel, by the Catholics.*—The Roman Catholics claim the honour of having done more than all other denominations to propagate christianity among idolators and heathens.

“The history of this church is blended and intimately connected with the history of every civilized kingdom in the world; and there has been no nation as yet (3) since the apostolick age, converted from infidelity to christianity, which has not been brought to the light of faith, by men either sent by the Pope of Rome for that purpose, or in communion with him.

“In the 2d age, the great conversions in Africa, Gaul and Britain, were effected by missionaries from Rome; and in like manner the Goths were converted in the 3d century; the Ethiopians and Iberians in the 4th: the Scots, and Irish, and French in the 5th; the Southern and Northern Picts, and the Swabians, the English Saxon king, Ethelbert, with his people, in the 6th; the East Angles, and the duke of Franconia, with his people in the 7th; Hesse, Thuringia, Westphalia, and Saxony in the 8th; the Sclavonians,

(3) The great changes in the South-sea islands, have taken place since this statement was made.

Moravians, and Bohemians, and the people of Holstein in the 9th ; the Danes, the Poles, and the Prussians in the 10th ; the Icelanders, the Hungarians, and Norwegians in the 11th ; Courland, Samogatia, and Livonia in the 12th ; many of the Tartars, by the preaching of the Dominicans and Franciscans in the 13th ; Lithuania, and 25,000 Jews and Moors, in the 14th ; the Canary Islands in the 15th ; and in the 16th century Francis Xavier is said to have brought many hundred thousands to the Roman Catholick faith in different parts of India and Japan. And Martinus, a preacher of the Franciscan order, with twelve companions, in the course of seven years, in the empire of Mexico, baptised upwards of a million : and another monk of the Dominican order, is said to have converted an innumerable multitude of barbarians, in the southern continent of America, in the same century.

“ And by the zealous labours of Roman Catholick missionaries, in the 17th century, great numbers were brought over to the Roman Catholick faith, in several parts of Asia, as in China, the kingdoms of Tonquin, of Cochin China, of Madure, of Thibet, and Marian Islands ; as well as in New Mexico, Canada, California, and several other parts of the infidel world.

4. *An account of the Propaganda, and other institutions.*—The principle instrument of the vast missionary operations of the Roman Catholicks, especially for about two centuries past, has been the *College de propaganda fide*, the *congregation for the propagation of the faith*. This grand establishment was founded at Rome, in 1622, by pope Gregory XV. who enriched it with ample revenues. Its riches and possessions were so prodigiously augmented, by the munificence of Urban VIII. and an incredible number of donors, that its funds became adequate to the most magnificent and expensive undertakings ; and its design was to propagate the religion of Rome in all parts and corners of the world.

This famous missionary college was succeeded by the *seminary for the propagation of the faith*, in 1627.

In 1663 the *congregation of priests of the foreign missions*, was established in France, by royal authority.

And this was succeeded by the *Parisian seminary of missions abroad*.

By these and many auxiliary institutions, vast numbers were educated for missionary purposes, and sent into the remotest parts of the world ; books of various kinds were published to facilitate the study of foreign and barbarous languages ; the sacred writings, and other pious productions were sent abroad to the most distant corners of the globe.

The religious orders who were the most active and successful in these missions, were the Jesuits, the Dominicans, the Franciscans, and the Capuchins. (4)

The revenues of the *Propaganda*, as well as those of the pope were seized upon by Buonaparte, when he invaded Italy, and its power was for a time greatly enfeebled. But it has since recommenced its operations, having been relieved by loans from their friends in England, and its affairs are now in a prosperous train.

5. *Distinguished men*.—The Roman Catholicks can boast of many men of the greatest learning and distinction in the world. Massilon, Bourdaloue, and Flechier, are deemed models of pulpit eloquence. To these may be added the amiable and excellent Fenelon, Archbishop of Cambray, whose admirable dialogues, on the eloquence of the pulpit, have lately been published by Dr. Porter of Andover, in his *Preacher's Manual*.

The pious Thomas Kempis, and Madame Guion were, also, members of this church.

The Catholicks with all other denominations, whose forefathers were bigoted and persecuting, complain of having the faults of their ancestors imputed to them, and retort, that all churches which have had the power to persecute have too much abused it.

(4) Mosheim's Ecclesiastical History, Vol. v. p. 1—7.

6. *Countries where found.*—The Roman Catholick religion, is established in Italy, France, Spain and Portugal ; in each of which countries the great mass of the population is of this religion. In Poland, and many of the German states, by far the greatest part of the inhabitants are Catholics. A few of them are found in Denmark and Sweden, and many of them reside in Holland. They are also scattered in different parts of the British empire. In England they are supposed to amount to over a hundred thousand ; and, in Ireland from two to three millions. In South America the whole of the inhabitants, both natives and colonists, are Catholics, which is likewise the case with the Spanish settlements in North-America. In Canada the Roman Catholick is the established and prevailing religion. There they have two universities, one at Quebec, and the other at Montreal. These people are also numerous in China, where they have a college ; and they have an archbishoprick, and a populous establishment at Goa in Hindostan. They are to be found in great numbers in Russia, and in the Grecian Isles, and a number of the West India Islands, are inhabited mostly by Catholics.

7. *Roman Catholics in the United States.*—In the United States the Roman Catholics have an archbishoprick at Baltimore, and seven bishopricks, viz : those of Boston, New-York, Philadelphia, Richmond, Va. Charleston, S. C. Bardstown, Ky. and St. Louis, Louisiana. Their congregations probably amount to somewhere from 75 to 100, most of which have churches erected for their accommodation, a number of which are very splendid and spacious.

The Catholics have also four colleges, and a number of literary seminaries, charitable institutions, and sisterhoods in the United States, which will be described under their proper heads.

The Roman Catholick religion was introduced into this country, with the first settlers of Maryland, in the reign of Charles I. who granted that province to Lord Baltimore, a Catholick nobleman, as a refuge for persons of his religion,

from the persecutions to which they were exposed at home. And to the honour of the Catholick Marylanders it ought to be mentioned, that while some of the Protestant provinces were persecuting all who differed from them, and Virginia was banishing the Quakers, and Massachusetts was hanging reputed witches, they tolerated and protected all who were moral and civil.

The first episcopal see of the Roman Catholick faith in the United States, was established in Baltimore, in 1790, and the Rev. Dr. John Carroll, who was afterwards called to fill the arch-episcopal chair, in the same place, was appointed its first bishop.

The following is an extract of the Bull of Pius VI. constituting this see. After the preamble, the Bull thus continues :

“Wherefore it having reached our ears, that in the flourishing commonwealth of the Thirteen American States, many faithful Christians, united in communion with the Chair of Peter, in which the centre of Catholick unity is fixed, and governed in their spiritual concerns by their own priest’s having care of souls, earnestly desire, that a bishop may be appointed over them to exercise the functions of Episcopal order, to feed them more largely with the food of salutary doctrine, and to guard more carefully that portion of the Catholick flock ; we willingly embraced this opportunity, which the grace of Almighty God has afforded us, to provide those distant regions with the comfort and ministry of a Catholick bishop. And that this might be effected more successfully, and according to the rules of the sacred canons, we commission our venerable brethren, the cardinals of the holy Roman Church, directors of the congregation *de propaganda fide*, to manage this business with the greatest care, and to make a report to us.”

After having designated Dr. Carroll to the Episcopal office, the Bull proceeds :

“We, moreover, decree and declare the said Episcopal see thus created, to be subject or suffragan to no metropolitan right or jurisdiction, but to be forever subject immedi-

ately to us, and to our successors, the Roman Pontiffs, and to this Apostolical see."

In like manner all Catholick Bishops, in all parts of the world, must be either appointed by the pope, or their appointment must be confirmed by his holiness.

Dr. Carroll's consecration took place in England in 1790, and was performed by the Right Rev'd. Dr. Charles Walmesley, Bishop of Rama, senior Apostolical Vicar of the Catholick religion in that kingdom. The consecration of the new American bishop was performed during a solemn High Mass, on the day of the feast of the assumption of the Blessed Virgin Mary. The two prelates were attended by their respective assistant priests, and acolytes, according to the rubrick of the Roman Pontifical. The richness of their vestments, the musick of the choir, the multitude of the wax-lights, and the ornaments of the altar concurred to increase the splendour of the solemnity, which made a lasting impression on every beholder.

The society of Jesus, or the order of the Jesuits, which had been so severely treated by some of the Roman Pontiffs, was established in the United States in 1806, and was subjected to the General of the Order, in Russia, where it had been re-established a few years before. The American Catholicks speak in terms of the most cordial approbation, of the ability and usefulness of this order in this country. The society at present consists of 26 Fathers, 10 Scholasticks in Theology; 17 Scholasticks in Philosophy, Rhetorick, and Belles Lettres; 14 Scholasticks in the Novitiate; 22 Lay Brothers out of, and 4 Lay Brothers in the Novitiate.

A considerable number of the Catholick churches in this country are spacious and costly buildings, and the Cathedrals of Baltimore and New York, are deserving of particular mention. The one in Baltimore was begun early in this century by the late Archbishop Carroll. The style is Roman, and is intended to represent a Roman cross. Its extreme length, exclusive of the intended portico, is 166 feet, and breadth across the transepts is 115 feet.

The Cathedral of New-York is 120 feet long, by 30 feet wide, and is capable of containing 6000 people. The style is Gothick, and cost upwards of 90,000 dollars. The present number of Roman Catholics in New-York, is upwards of 20,000. A cathedral is about to be built in Charleston, S. C. which it is said, will equal in size and beauty any church in the United States.

The foundation of a new Catholick church has lately been laid in Montreal, in Lower Canada, 150 feet long, by 66 feet wide.

8. *The number of Archbishops, Bishops, and Clergy.*—The number of Roman Catholick Archbishops throughout the world, is estimated at 120. The number of Suffragan bishops, is supposed to be about 760. (5)

The number of the Catholick clergy must be immensely great, but I am not able to state the amount. In France and Spain alone, before the revolutions in those kingdoms, the clergy, exclusive of the multitudes, who were devoted to a monastick life, were over 300,000.

9. *Literary Institutions.*—The Roman Catholics have literary institutions in all parts of the world where their religion has spread. All the Universities in France, Spain, Portugal, and the Italian states, belong to them. Their universities and colleges in these kingdoms in the German states, in the two Americas, and other parts of the world, probably amount to somewhere from 80 to 100. Most of these institutions, are universities, with all the appendages of colleges, revenues, professorships, &c. peculiar to European establishments of this kind.

10. *General Remarks.*—The Roman Catholics are Episcopalians of the highest class, and indeed all other Episcopal churches, are indebted to them for the preservation and continuation of that Apostolical Episcopal authority, which

(5) Since the statement which is given in p. 57 was printed off, the author has received a communication from the same worthy clergyman, who is there named, who upon a more accurate survey has requested me to state the number as above.

in their opinion, is so needful to the validity of their ordinations, and the lawful exercise of their spiritual functions. (6)

The Roman Catholicks are strict Trinitarians, and no minister can exercise his functions in their church, who does not subscribe to the doctrine of the trinity. In their views of doctrine they prefer the sentiments of the Arminians, to those of the Calvinists. They consider the Arminians as *approaching nearly* their standard of faith, except in the doctrine of original sin, where they consider them as Pelagians.

And notwithstanding the Catholicks have so many peculiarities, as to the means of salvation, yet they ascribe it all to *grace*.

That famous German, Leander Van Ess, whose zeal in the *bible cause*, has been so often, and so justly praised, is a minister, and most worthy member of the Roman Catholick church, and the number of men who co-operate in the benevolent undertaking, of circulating the sacred oracles, among the millions who are perishing for the want of their salutary instructions, is said to be continually increasing.

10. *Total number of Roman Catholicks*.—According to a statement furnished for Hannah Adams by the late Doctor Matignou of Boston, the number of Roman Catholicks in the United States, including some of the Indian tribes, was supposed to amount to 140,000. (7)

The total number of the Roman Catholick population throughout the world, has been differently estimated, at from 80 to 100 millions. Mr. Adam has fixed it at 80 mil-

(6) The Moravians perhaps ought to be excepted from this general remark, as they claim their Episcopal succession through the Waldenses, as will be related in their history.

(7) Hannah Adams, New-York Edition, Appendix.

lions, (8) which is probably as near the truth as any estimate which has been made. (9)

(8) Rel. World Displayed, Vol. ii. p. 98.

(9) The substance of this article has been taken from the work just mentioned, where the account of the church of Rome, was furnished by a minister of that church ; and all the Catholicks complain of in that account, is some of Mr. Adam's reflections in his notes ; I have also drawn some upon Bossuet's Exposition of the Doctrine of the Catholick Church, and the Laity's Directory, a small work for the use of the Roman Catholicks, lately published in New-York ; a number of facts have been furnished by verbal communications from Catholick ministers, on whom the author has called for information.

GREEK CHURCH.

By the Greek church is sometimes understood, those only who are under the Patriarch of Constantinople, but I intend to comprehend under this head, all who profess the Greek religion, whether belonging to the mother body, or any of its branches. I propose to give an account,

1. *Of the rise of the Greek church.*—Multitudes of the first converts to christianity resided where were once the ancient republicks of Greece, and spoke the Greek language, in which the New-Testament was written. And after Constantine the Great had removed the seat of empire from Rome to Constantinople, the bishops of these two famous cities became rivals for pre-eminence and power. The bishop of Rome took the name of pope from the Greek word *papas*, which signifies father ; the bishop of Constantinople assumed the old testament title of Patriarch, and by this appellation he is yet distinguished.

2. *The Patriarchs of this church, and the Chief Patriarch of Constantinople.*—In the Greek church, properly so called, are four Patriarchs, viz : those of Constantinople, Alexandria, Antioch, and Jerusalem. But the supreme head of this church is the Patriarch of Constantinople, whom they style the 13th Apostle ; and whose usual title, when he subscribes any letter or missive, is, *by the mercy of God, Archbishop of Constantinople, the New Rome, and Oecumenical Patriarch.* The right of electing him is vested in the twelve bishops who reside nearest that famous capital ; but the right of confirming the election, and of enabling the new chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperour.

The office is very uncertain for it is often obtained, not by merit, but by bribery and corruption ; and when a higher bidder appears, the possessor is often displaced. It is notwithstanding both honourable and lucrative, and of high trust and influence ; for, besides the power of nominating the other three patriarchs of *Alexandria, Antioch, and*

Jerusalem, and all episcopal dignitaries, the Patriarch of Constantinople enjoys a most extensive jurisdiction and dominion, comprehending the churches of a considerable part of Greece, the Grecian Isles, Walachia, Moldavia, and several of the European and Asiatick provinces that are subject to Turkey. He not only calls councils by his own authority, to decide controversies, and direct the affairs of the church ; but, with the permission of the emperor, he administers justice, and takes cognizance of civil causes among the members of his own communion. For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople.

In this assembly he presides with the patriarchs of *Antioch* and *Jerusalem*, and twelve archbishops. Seniority ought to take the lead in these councils, but it is often overborne by superiour talents, or habits of intrigue ; and a majority is commanded by that prelate, whose influence promises most to those who support him. (1)

The right of consecrating the Constantinopolitan patriarch is claimed by the archbishop of *Heraclea* ; and this honour is granted to his see, from its having been the metropolis of the Thracian diocess, before Constantinople became the chief seat of the empire. This patriarch was immensely powerful before the Grecian states were overrun and conquered by the Turks. And notwithstanding their present oppressed condition, yet this is so lucrative and enviable an office, that “ in the space of two years, that I stayed at Constantinople, says M. Grelot, two different patriarchs gave for the patriarchship, the one 50,000, the other 60,000 crowns, as a present to the Grand Senior.” (2)

The power of the chief patriarch is maintained, on the one hand, by the authority of the Turkish monarch, and, on the other, by his right of excommunicating the disobedient members of the Greek church. His influence with the Porte is very extensive, as far as his own nation is con-

(1) Rel. World displayed, Vol. i. p. 364—367.

(2) Voyage to Constantinople, p. 138, as quoted by Rev. R. Adam.

cerned. His memorials are never denied ; and he can, in fact, command the death, the exile, imprisonment for life, deposition from offices, or pecuniary fine, of any Greek whom he may be inclined to punish with rigour, or who has treated his authority with contempt. And his right of excommunication gives him a singular degree of influence and authority, as nothing has a more terrifying aspect to that people than a sentence of excommunication, which they reckon among the greatest and most tremendous evils. (3)

The patriarch of Alexandria resides generally at Cairo, and exercises his spiritual authority in Egypt, Nubia, Lybia, and part of Arabia.

Damascus is the principal residence of the patriarch of *Antioch*, whose jurisdiction extends to Mesopotamia, Syria, Cilicia, and other provinces.

The patriarch of Jerusalem comprehends within the bounds of his pontificate, Palestine, part of Arabia, the country beyond Jordan, Cana, in Gallilee, and Mount Zion. The episcopal dominions of these three patriarchs are extremely poor and inconsiderable. And indeed the whole of the dignitaries of this church, except the patriarch of Constantinople, the archbishops, the metropolitans, the bishops, and archimandrites, with all the lower orders of Ecclesiasticks, have the shadow rather than the substance of church preferments.

The most opulent bishop has little more than £300 sterling a year.

3. *Distinguishing doctrines, and peculiar ceremonies of the Greek Church.*—The Greek church agrees in most things with either the Church of Rome, or the Protestant churches ; wherein it differs from the one, it, for the most part agrees with the other. It agrees with the Protestants in disowning the supremacy and infallibility of the pope, and the exclusive claim of the Church of Rome, as the true Catholick church ; in rejecting the doctrine of purgatory,

the use of *graven* images ; the celibacy of the secular clergy ; and in administering the sacrament in both kinds ; but it differs from them in the number of the sacraments ; in using *pictures* ; in admitting the invocation of saints ; in transubstantiation, and of course, the adoration of the host ; and though it rejects the Romish purgatory, it has something that may be said to resemble it ; and it admits masses and services for the dead.

But as this church has no publick or established articles of faith, we can only collect what are its doctrines, from the councils whose decrees it receives ; from the different offices in its liturgies ; and from the catechisms which it authorises to be taught.

The holy scriptures, and the decrees of the first *seven* general councils, viz. those of *Nice*, *Constantinople*, *Ephesus*, *Chalcedon* ; the 2d of Constantinople, the 3d of do. and the 2d of Nice, are acknowledged by the Greeks as the rule of their faith, and the doctrine of the Trinity, together with the articles of the Nicene and Athanasian creeds, are received by them in common with most other Christians.—In one particular, indeed, they differ from the other churches of Europe, whether Romish or Reformed, viz. in believing that the Holy Spirit proceeds from the Father *only*, and not from the Father and Son.

The Greek church has seven sacraments, or as they call them, mysteries, viz. *Baptism*, the *Chrism*, the *Eucharist*, *Confession*, *Ordination*, *Marriage*, and the *Euchelaion*, or the mystery of the *holy oil*, with prayer. *Baptism* and the *Eucharist* are deemed the chief. “ With respect to *Baptism*” says Mr. Adam, “ I am not aware that they hold any peculiar opinions as to its nature ; with the church of Rome they maintain its necessity to salvation, in that it washes away original sin ; they use trine immersion, which is no doubt the most ancient manner, and the child, though not two months old, must be solemnly initiated into the church, as a catechumen, through the medium of its sponsors, when exorcism is used.” (4)

4. *Eminent men.*—Almost all the fathers of the first four ages, down to Jerome, were of Greece, Syria, and Africa ; and of these Ignatius, Polycarp, Irenæus, Origin, Justin, and Chrysostom, were all of them great men, some of them learned and eloquent, and all of them luminaries and ornaments of the Greek church, except Irenæus, who was bishop of Lyons in France, but he was still a Grecian, and wrote in Greek. To these may be added Basil, bishop of Cæsarea ; Arthanasus, bishop of Alexandria ; Gregory of Nazienzen, surnamed the *Divine*.

If we descend to later times, a different scene will open upon us ; for nothing can be conceived more deplorable than the state of the greater part of the Greeks, ever since their subjection to the oppressive yoke of the Ottomans.

Cyrillus Lucar, Patriarch of Constantinople, who by the means of false witnesses and many treacherous stratagems, was accused of treason and put to death by the Turkish emperor in 1638, was one of the most eminent men of the 17th century, among the Greeks, and was one of the few who shone like meteors in a gloomy firmament.

Thus far we have spoken of the Greek church, properly so called, comprehending only those who are in communion with the Patriarch of Constantinople, and under his episcopal jurisdiction. But there are a number of bodies, professing and maintaining the Greek religion, who are separated from the mother church, by local and accidental circumstances, or who have seceded from it on account of some principles of dissent.

These are the Russians, the Georgians, and Mingrelians ; the Monophosites and Nestorians ; the two last of which are again subdivided into a number of sects, and pass under the name of the Oriental or Eastern churches. This name is also sometimes given to the Greeks as a whole.

5. *Greek Church in Russia.*—Russia is becoming one of the most important empires on the globe, whether we regard the extent of its domain, the greatness of its power, or the illustrious character of its monarch. And although all religions are tolerated in this empire, in which are found multitudes of Pagans, Mahometans, Jews and Christians, of

almost all denominations, (5) and no person is excluded from any office or employment under the government, on account of his religious tenets, yet as the imperial family do always conform to the Greek church, and no Russian, who has been educated in it, can lawfully depart from it, it may with propriety be called the national or established religion. (6)

6.—*Rise and History of the Russian church.*—"In the year 955, the Grand Princess *Olga* having visited Constantinople, and being honourably received by the then reigning emperor, Constantine VI. was instructed in the doctrines of Christianity; and, at her own desire, baptized into its faith, by the name of *Helena*. On her return, she used all the influence in her power to introduce the new religion into Russia; but her exertions, though incessantly employed for upwards of fourteen years, proved insufficient to withdraw her son, the Grand Prince *Svetoslav*, from the worship of *Perun*. Her conduct and conversation, however, seem to have made a due impression on the mind of her grandson *Vladimir*, who after her death, embraced the Christian religion, and publicly professed it, by being baptized in 988. This prince was the instrument of effectually bringing over his subjects to the profession of Christianity; and, from that period, the Catholick and Apostolical faith of the Eastern or Greek Church, together with all its ordinances, rites, and ceremonies, have been preserved among this people, nearly in the same state in which they were at first received and established. The Roman Pon-

(5) In 1811 it was estimated that there were in Russia, 3,500,000 Roman Catholicks, 1,400,000 Lutherans, 3,800 Reformed Protestants, 9,000 Moravians, 5,000 Mennonites, 60,000 Armenians, 3,000,000 Mahometans, 300,000 Worshipers of the Grand Lama, and 600,000 adorers of Fetiches or Idols. At the same time the Jews under the Russian sceptre, were calculated at upwards of two millions.—*Morse's Geography*.

(6) Dr. King on the Russian church, p. 1. Pinkerton's present state of the Greek church in Russia, p. 1.

tiffs, indeed, have at different times attempted to impose their creed on the Russians ; but every such attempt has invariably proved abortive : and, to this day, they remain steadfast in the faith of their ancestors.

“ On christianity becoming the religion of the Russians, their princes began to have a more immediate intercourse with the sovereigns of other christian kingdoms : and, in order to promote the diffusion of knowledge and civilization among their subjects, they invited learned foreigners to settle in their dominions. Of such as accepted their invitations, the greater number were Greeks from Constantinople, who not only assisted in establishing and organizing schools, but zealously propagated the Christian faith throughout the empire, and generally occupied the chief offices in the newly formed church.” (7.)

All accounts go to prove that the Russian Church is as truly a branch of the Greek church, as that any of the denominations in this country, descended from those whose likeness they bear, and with whom they are still in fellowship in Europe. For ages the church in Russia was subject to the Patriarch of Constantinople ; he enjoyed a spiritual supremacy over the Russians, to whom he sent a Metropolitan whenever a vacancy happened.

7. *Patriarch, Exarchate, and Holy Synod.*—In 1588, the Patriarch of Constantinople, by the appointment of Theodore Iwanowich, the Russian Czar, and with the concurrence of the other patriarchs, placed at the head of the Russian church an independent patriarch in the person of Job, Metropolitan of Moscow. But this office was abolished by Peter the Great in 1700.

An Exarchate was next established, which lasted about 20 years ; and this office was succeeded by an ecclesiastical tribunal called the *Holy Legislative Synod*, to which was committed the most important concerns of the Russian church. This body at first consisted of 12 members, chosen from among the archbishops, archimandrites, and protoires, but the number is now indefinite, and the choice

and appointment of its members depend entirely on the will of the sovereign. At the head of this synod there is always a layman who represents the crown, and has a negative on all its resolutions, till laid before the emperour. This honourable and most important office is at present filled by Prince Alexander Galitzin, who is also minister of foreign confessions, and president of the St. Petersburg Bible Society, a nobleman whose high rank, personal talents, and publick and private character, render him a general blessing and honour to his country.

After the establishment of this Synod, Peter wrote a letter in his own name to Jeremias, then patriarch of Constantinople, giving him notice of the new institution, and suggested many things calculated to conciliate his feelings towards the change, and intreated the patriarchs to correspond in future with the synod, in matters relating to the common weal of the church, since they were both of the same religion. The patriarch wrote for answer, that he fully approved of the whole; and all the patriarchs since that time, have honoured the synod with the name of *Patriarchal*. (8.)

Novogorod, once the largest city in Russia, and the centre of its ecclesiastical, as well as commercial affairs, though now rivaled by St. Petersburg, and reduced to a small inconsiderable place, yet contains a vast number of convents and churches, which stand as melancholy monuments of its former stateliness and magnificence.

8. *Doctrines of the Russian Church*.—The doctrines of the Russian church are fully exhibited in *A Summary of Christian Divinity*, by Platon, late Metropolitan of Moscow, and translated by Pinkerton. In this Confession of Faith, the doctrines of the trinity, the divinity of Christ, and of the atonement, hold a prominent place. The writer complains of the Catholics, Lutherans, and Calvinists. Of the first, for their superstitions and persecutions, and the other two, for their throwing away, together with the Ro-

(8.) Dr. King on the Russian Church, p. 439—446. Pinkerton, p. 27.

lish superstitions and superfluities, the holy apostolical traditions of the first churches. He also finds fault with Luther's doctrine of consubstantiation, and with Calvin's theory of predestination. In the 28th article, on the properties of the true church, after mentioning a number of these things, he replies : " But our Greeko-Russian church proves its genuineness, by incontestible evidences ; for, from the very time of the apostles to the present day, it has preserved inviolate, the faith preached by them, and the ancient traditions of the first churches. Greece was converted to the faith by the apostle Paul himself, and the truth which she received from him she preserved inviolate throughout all the succeeding ages ; and if there happened to be sometimes heretical and pernicious doctrines taught, yet they were always condemned in the general and particular councils.

"With this faith, thus preserved in all its purity, it pleased God at last to enlighten Russia. And as in Greece, so in Russia, there never has taken place any change in the faith ; such, for instance, as took place among the Papists in the time of Luther ; yet, amongst those who hold to our church, there may exist a certain kind of superstition and abuse : but our church does not justify such improprieties ; she rather mourns over them, reproves and corrects them. And the erroneous opinions of a few, founded on ignorance of the truth, can never, in justice, be imputed to the whole church. Hence, it is evident, that our orthodox church is not only the true church, but that it is one and the same from the very foundation of the world. From the very foundation of the world, I say ; because it agrees with the Greek church, and the Greek church never departed from the primitive apostolical church. Again, the apostolical church was not different in the essence of faith from the Old Testament church ; and the Old Testament church was founded upon the saving truth, which, with steadfast faith, was held both before and after the flood by the holy patriarchs, even from the very foundation of the world. Hence the evangelical orthodox faith of our

church refers for its foundation to the very beginning of the world, and shall remain, as the Holy Ghost hath assured us, to the end of time. (9)

9. *Number of Bishopricks and Ecclesiasticks.*—The whole Russian empire is divided into thirty-six dioceses or *epar-chies*, which, in extent are nearly the same, with the divisions of the empire into provinces or governments. In these are 483 cathedrals, and 26,593 churches, which are in general, magnificent buildings. According to the statement published by the Holy Synod in 1805, the number of *Protoires* (formerly called *Protopopes*,) *Priests* and *Deacons* in actual employ was 44,487, and of *Readers* and *Sacristans* 54,239, in all 98,726. (1)

The archbishops and bishops have an income of from 16 to 18,000 livres a year; the protoires about 800: and the inferior clergy in a country where provisions are at the lowest rate, have about fifty crowns in the smallest livings, and 750 livres in the best. Besides they possess a wooden house, and a piece of ground, which they themselves generally cultivate. (2)

10. *Great Bell of Moscow.*—The Russians are famous for the number and size of the bells in their churches, and the great bell of Moscow, which has long been the theme of wonder, is mentioned by almost every traveller. Its weight is computed at between four and five hundred thousand pounds. This bell together with many others of an enormous size, are particularly described in Clark's Travels in Russia.

Much is said also by this writer, as well as others of the excessive superstition of the Russians, in the veneration of their *bogs* or the pictures of their saints, and of their extravagant use of the sign of the cross. "But" says Pinkerton, "it is not unworthy of remark, that the Russians of all ranks, are in general, void of any persecuting rancour,

(9) Pinkerton's Greek Church in Russia, pp. 131, 132.

(1) Pinkerton, &c. p. 14.

(2) M Chantreau's Travels, Vol. 1, p. 102, as quoted by Rev. R. Adam.

and, though they adhere strictly to the doctrines and ceremonies of their own church, yet not only the laity, but even the clergy, are far from thinking that there is no salvation without her fall. In most of the churches now, both in towns and villages, a sermon is preached every Sunday, and on the chief holidays. Some of these discourses, which I have heard in different parts of the empire, for sound reasoning and clear views of the leading doctrines of the gospel, might have done honour to a British clergyman." (3)

The Russian church, notwithstanding all its defects, is certainly an interesting body, and the rapid and extensive spread of Bible societies among them, under the patronage of the emperor, while it argues well of their present disposition, promises future and extensive usefulness.

The dissenters from the Russian Church are in general called *Raskolniks*, or *Schismatics*; but they call themselves *Staroversti*, or *believers of the old faith*. A particular account of them may be seen in the Appendix to Pinkerton's Work.

A curious account of what the Russians call THE BENEDICTION OF THE WATERS, may be seen in Evans' Sketch.

11. THE GEORGIAN AND MINGRELIAN CHURCHES, are so called from two countries in Asia, between the Black Sea and the Caspian, the latter of which was formerly called Iberia, where once the christian religion in the Greek form was established and flourished; but since they have been conquered by Persia and subjected to the Mahometan dominion, they can scarcely be ranked in the number of christians.

We shall now proceed to some very brief sketches of those Greek churches, called commonly *Oriental*, under the two general heads of *Monophosites* and *Nestorians*, with their peculiarities and subdivisions.

The *Monophosites* are so called from the two Greek words *monos* and *phusis*, because they declare it as their

opinion, that there is only one nature in Jesus Christ.—They may be divided into the four following classes, viz : *Armenians, Abyssinians, Jacobites, and Copts.*

12. ARMENIANS.—These people are so called from Armenia, a country in Asia, on the west of the Caspian, in which the famous Mount Arrarat is situated, where historians generally suppose Noah's Ark rested after the flood. The gospel was planted in this country in early times, and the Armenians were considered as a branch of the Greek church, subject to the see of Constantinople, till near the middle of the ninth century, when the doctrine of the Monophysites spread far and wide through the regions of Africa, and Asia, comprehending the Armenians also among its votaries. When they receded from holding communion with the Greeks, they made no change in their ancient Episcopal form of church government ; but only claimed the privilege of choosing their own spiritual rulers.

The Armenians are scattered all over Asia, and in some places in Europe, and have formed settlements, wherever they have found an opening for trade. They have churches at Calcutta, Madrass, Bombay, Jerusalem, Rome, Constantinople, and Russia.

The Armenians, like the Moravians bear the name of their ancient country, into whatever part of the world they may wander.

The Armenian church is governed by three patriarchs, the chief of whom resides in the monastery of *Ekmiazin*, at the foot of Mount Arrarat, and he is said to have under him no fewer than forty-two archbishops, each of whom may claim the obedience of four or five suffragans. His revenues are said to amount to 600,000 crowns a year, which he spends mostly in charities, and lives on a level with the poorest monastick.

Carapet Chator, one of the Baptist missionaries in India, was educated in the Armenian religion. (4)

(4) Mosheim's Ecclesiastical History, Vol. iv. India Mission. Religious World Displayed, Vol. i. Hannah Adams.

13. THE ABYSSINIANS live under the dominion of at least a *nominal* christian emperor ; they boast themselves to be of Jewish extraction, and pretend to imitate the service of the tabernacle and temple of Jerusalem ; so that their doctrines and rituals form a strange compound of Judaism, christianity, and superstition. They practise circumcision, and it is said extend the right to females as well as males. They observe both *Saturday* and *Sunday* Sabbaths, and eat no meats prohibited by the law of Moses.

The Abyssinians have no patriarch of their own, but are under the spiritual dominion of the Coptic patriarch of Alexandria, from whom they receive a primate, whom they call *Abuna*, that is, *our father*.

14. JACOBITES, so called from Jacob Albardai who flourished about 530, restored the sect of the Monophysites, then almost expiring, and modeled it anew ; hence they were called *Jacobites* from him. Some apply the denomination of *Jacobites* to all the Monophysites except the Armenians : it however more strictly and properly belongs only to the Asiatick Monophysites, of which Jacob Albardai was the restorer and chief.

The head of the Jacobites is the Jacobite patriarch of *Antioch*, who from the 15th century and downwards, has always taken the name of *Ignatius* ; he resides for the most part in a monastery in Mesopotamia, and sometimes at Aleppo and other Syrian towns.

15. COPTS.—Much has been written respecting the orthography and etymon of this name ; but without detailing any of the criticisms of this kind, it is sufficient to observe, that it has long been used to describe all the christians in Egypt, who do not belong to the Greek church, but are *Monophysites*, and in most respects *Jacobites*. They have a patriarch who resides at Cairo in Egypt.

16. NESTORIANS are so called from Nesterius who was banished from the see of Constantinople in 431 by the council of Ephesus. A violent party was formed in favour of this exiled patriarch, called after his name, which in a short time spread through Egypt, Syria, Arabia, India, Tartary, and China. The famous Prester John, the Tartar christian prince, is said to have been one of their converts,

and the christians in India, of whom Dr. Buchanan has given such an interesting account, are considered as a branch of this body. The Nestorians have a patriarch who resides at Mousul, whose standing name has been Elias since 1559. The number of Nestorians is said to be very great, being spread over a wide extent of country in the eastern world.

I am troubled to find wherein the Nestorians differ in their views of doctrine from the other Greeks, who are not Monophosites.

17. *The number of the Greeks.*—Rev. R. Adam estimates the population of the Greek church, properly so called, at thirty millions, but this is probably too high. Hannah Adams, after Cummings in his Geography, estimates the Greeks and Armenians at this number. The Russians and the other parties of Greek Christians are not included in this statement. If we put all who profess the Greek Religion, in all its various forms, at fifty millions, it will not probably be a wilder guess than is often made respecting the other large divisions of mankind, all of whom I mistrust are greatly overrated, as to their number.

18. *General Remarks.*—All orders of the secular clergy in the Greek church inferiour to bishops are permitted to marry, and the married *papas* are distinguished from the others by a certain mark on their bonnets. The dignified Ecclesiasticks among all classes of Greek christians are taken, for the most part, from the monastick orders, and also live a monastick life in the midst of their titles and dignities.

The number of Greek bishops as stated in page 57, is computed at 200. This computation was evidently made for the Greek church properly so called, exclusive of all other Greek parties, we have named, which the author did not realize at the time it was printed. While the mother church has four patriarchs the seceding parties have six, viz : the Armenians three, the Jacobites, the Copts, and the Nestorians each one. The archbishops of the Armenians are said to amount to 42 ; if we suppose there are twenty in all the other sects, this will make 62 dignitaries of this kind. And allowing each archbishop to have five

suffragan bishops, this makes in all, of patriarchs, archbishops, and bishops 378. To which if we add the 200 Episcopal dignitaries of the old church, and the 36 in Russia, we shall have among all classes of Greek christians of high church officers of this kind, 614.

Scarce any colleges or universities are to be found in any part of the Greek church except in Russia. Within the bounds of ancient Greece, so famous once for literature, there is no institution of any note for the benefit of the Greeks. They had one of rising importance at Scio, which shared the dreadful fate of its patrons in the late horrid massacre of the Turks at that place. Indeed the blasting influence of the religion of the false prophet, has laid a cold and paralysing hand on all the institutions within its dominions which have any respect to the benefit of christianity. And since the conquest of Constantinople, and the overthrow of the Grecian empire by Mahomet II. in 1453, the condition of the Greeks has been wretched and deplorable. "The Greek church," says bishop Horne, "still subsists under the sceptre of Mahomet. But it is like the tree that had suffered excision in the dream of the Chaldean monarch. Its root indeed remains in the earth with the band of iron and brass."

The Greek church and all parties of Greek christians are Episcopalians ; they all, except the Monophosites, admit the doctrine of the Trinity ; and indeed the Monophosites instead of being Socinians or Unitarians, have a strange and anomalous belief of the union of the two natures in Christ, so that they, in *aspect*, are but one.

The Greeks probably, like the Catholics, would not be willing to be said to approach any Protestant or modern standard of faith, but if brought to the test, they would no doubt reject the system of the Calvinists and prefer that of the Armenians. Predestination is, indeed, a dogma of this church, but the doctrine is so explained, that any anti-calvinist may subscribe to it.

It is allowed by all the writers upon the religious affairs of the Greeks, that we know but very little about them.—One writer follows another without any new accounts or additional information. Many interesting facts respecting

the internal and spiritual affairs of the Greeks, their wretched oppressions, their superstitious debasement, their deplorable lukewarmness, and their pitiful ignorance of all that is experimental and vital in religion, has of late been presented to the christian publick by the missionaries, who have in part explored their condition. And we may anticipate further important details on these subjects from these same men. Why has the christian world so long neglected to look after, and endeavour to rouse to activity, this ancient and slumbering community, and to what part of the globe could a new mission be undertaken, with better prospects of usefulness, than among this ancient, and lukewarm, and superstitious church?

The Greeks are now maintaining a serious and bloody struggle with the Turks, their old, cruel, and unfeeling masters; and the time is probably not far distant, when important changes will take place in favour of this long-insulted and injured nation.

LUTHERANS, OR THE EVANGELICAL LUTHERAN CHURCH.

A natural sentiment of gratitude to Luther, the extraordinary man, whom providence employed as the honoured instrument of the foundation and establishment of the church now to be considered, which is the first in point of time of all the Protestant churches, excited his followers to assume his name, and to call their community *The Lutheran Church*. Such is the account which Mosheim and Mr. Adam has given of this subject which looks altogether probable, (1) while an American Lutheran writer (2) asserts that the name of *Lutheran* was given to this people by their opponents, and that the name by which *they* desired to be denominated, is *The Evangelical Church*.

Shober, another American author of this denomination, has intimated that the application of Luther's name to the church which he had been the means of raising up, was contrary to his wishes or desires. (3) But so it is, that this eminent reformer, whose name is dear, not only to the people in question, but to all the friends of evangelical religion throughout the world, has given name to the oldest and largest body of Protestant christians, and it is of but little consequence to inquire how it has happened. The probability is that Luther himself gave the church the name of *Evangelical*, while his followers gave it the name of *Lutheran*.

The history of Luther, and of the Lutherans is intimately connected with almost all the transactions in Germany, and the northern kingdoms of Europe in the 16th century; they have been a hundred times detailed by different historians civil and Ecclesiastical, and present a mass of materials so

(1) Eccl. Hist. Vol. iv. p. 273. Rel. World Displayed, Vol. ii. p. 325.

(2) History of the doctrine and discipline of the Church, by George Locham, A. M. of Harrisburg, Pa. 82.

(3) Shober's *Comprehensive Account* of the Rise and Progress of the Blessed Reformation of the Christian Church.

abundant, that it is difficult to know where to begin the selection. But we shall attempt to give,

1. *A brief history of Luther, and of the rise of the Lutheran church.*—Martin Luther, was born at Eisleben, a town in the county of Mansfield, in the circle of upper Saxony in 1483, and after passing through the usual stages of education with honour, he became a Monk of the Augustinian order, and was not long after made Professor of Divinity, in the then newly erected academy or university in Wittenberg : and it was in this situation that he began the successful career, which has immortalized his name as the *Apostle* of Germany, and as one of the earliest and most successful promoters of that great change in the christian world, which has been denominated the *Reformation*.

It was in this city that he began his controversy with Tetzels famous vender of *indulgencies*, and here, also, on the 10th of December, 1520, in the presence of a multitude of persons of all ranks and orders, he committed to the flames the bull of excommunication, which Leo X. had published against him, together with the decretals and canons relating to the pope's supreme jurisdiction. The Elector of Saxony from the commencement of Luther's course was his friend and protector, and as he was returning from the Diet of Worms, where he had been summoned to appear, before his avowed enemy Charles V. a troop of horsemen in masks, rushed from a wood, seized him and conveyed him to the castle of Wartenberg, where he was concealed nine months, encouraging his adherents by his pen, and cheered in return by the accounts of the rapid diffusion of his doctrines. This measure was adopted by the friendly design of the Elector, who was apprehensive for the personal safety of Luther, notwithstanding all his power and kindness were exerted in his defence, so violent was the storm which the advocates of the pope had raised against him.

When Luther was on his way to the Diet of Worms, his friends fearing he would share the fate of Huss at the Council of Constance, notwithstanding he was under a safe conduct from the Emperour, entreated him to avoid the danger, when he declared, "if there were in Worms as many devils

as tiles on the houses, I will yet go, and not be afraid ;” and accordingly he entered the city, on the 16th of April, 1521, preceded by the imperial herald, in company with nobles, princes, and dukes, who went out to meet him, and was conducted to his lodgings by two thousand persons. (4) And when before the Diet he was commanded in the name of the emperour and the Pope, to recant his errors and desist from his erroneous career, he made this remarkable exclamation, “ *Here I stand, I cannot act otherwise, so help me God ! Amen !*” (5)

In a short time the writings of this eminent man spread into most parts of Germany, into Denmark, Sweden, and other European kingdoms, and diffused extensively the doctrines of the Reformation. In 1522 Luther completed the translation of the New Testament into the German language, which he had began in the castle of Wartenberg, which was immediately published and put into the hands of the people. Soon after this a number of principalities and cities sent to Luther, and desired instruction and counsel how to regulate their church affairs. The Elector of Brandenburg, the dukes of Brunswick and Lunenburg, and the Prince of Anhalt became avowed patrons of his opinions, and caused them to be preached in their territories. By the desire of Christian II. king of Denmark, Martin Raynard, was sent to introduce Luther’s principles into his kingdom. And about the same time Olaus Petri, another disciple of the reformer began to preach his doctrines in the kingdom of Sweden.

By means of some of Luther’s books, which some of the merchants from Hungary, Transylvania, and Poland, had bought at Leipsig, the principles of the reformation were introduced into those kingdoms, from which several young

(4) Shober’s Account, &c. p. 47.

(5) The author has before him, an elegant engraving representing the reformer in the attitude of making this address, in a splendid hall, surrounded by a group of different characters, expressing by their looks, their friendship and concern, or their contempt and revenge. It was presented by a Lutheran friend.

men repaired to Wittemberg, to study divinity, who, on their return, diffused far and wide the doctrines they had learnt among their countrymen. (6)

The character of Luther is thus given by Mosheim, who was a minister of the Lutheran church. "None of the qualities or talents that distinguished him were of a common or ordinary kind. His genius was truly great and unparalleled; his memory vast and tenacious; his patience in supporting trials, difficulties, and labour, incredible; his magnanimity invincible and independent on the vicissitudes of human affairs; and his learning most extensive for the age in which he lived. He was deeply versed in the theology and philosophy that were then in vogue in the schools, and taught them both with the greatest reputation and success in the academy of Wittemberg." But in comparison of Leo X. his principal and mighty opponent, so inconsiderable was this Saxon monk that "it seemed scarcely possible" says this same writer, "that this puny David could hurt a Goliath when so many heroes had opposed in vain." (7) Luther died in 1546.

2. *Doctrines of the Lutheran church.*—The Augsburg Confession, consisting of 21 articles, is the acknowledged standard of faith for the Lutherans. These articles with diffusive notes, critical and explanatory, may be found in Lochman's History. It is pretty generally agreed that Luther himself was a decided advocate for some points of doctrine which his followers have wholly abandoned. "The doctrines of *absolute predestination*, *human impotence*, and *irresistible grace*, have seldom met with a more zealous advocate than Luther; and hence they have been called the doctrines of the *reformation*. But as in these times he has very few followers in this respect among those that bear his name, they are now generally known by the name of *Calvinistick doctrines*. On the subject of *Predestination* and *Election*, nothing indeed is said in the *Augsburg Confession*; but the Lutherans now maintain in regard to the divine decrees, that they respect the salvation or misery of

(6) Lochman's History, &c. p. 47.

(7) Eccl. Hist. Vol. iv. p. 29

men, in consequence of a previous knowledge of their sentiments or character, and not with the Calvinists, as founded on "the mere will of God." While the Calvinists hold to an unconditional election, they hold to a conditional one. (3)

The Lutherans may therefore come under the head of Arminians, and probably do not differ much from them, except in the article of *original sin*, which under certain modifications they seem to retain. (4)

The Lutherans as a body are Trinitarians, but no inconsiderable number of their doctors in Germany, are famous Unitarians; and this is not more surprising than that the Congregationalists in this country, or Episcopalians and others in England, whose publick creeds are Trinitarian, should embrace this system.

With respect to the Lord's Supper the Lutherans believe in what is called *consubstantiation*, holding that the real body and blood of Jesus, is united in a mysterious manner through the consecration, with the bread and wine. It is said that Luther attempted to illustrate the doctrine of *consubstantiation*, by saying that Jesus Christ "is in the bread, just as fire is in red hot iron."

The principal difference between the doctrines of transubstantiation and consubstantiation appears to be, that in the first case, the elements of the sacrament are really *changed* into the body and blood of Christ, while in the latter case, it is said that Christ is really though mysteriously *present* in the elements of the sacrament. And though the Lutherans consider their doctrine a great improvement on that of the Catholics; yet the Catholics on the other hand, consider it amounts to about the same thing. (1)

(3) Rel. World Displayed, Vol. ii. p. 336. Mosheim's Eccl. Hist. Vol. iv. p. 320. Lochman's Hist. p. 137.

(4) Lochman's Hist. Notes on the 2d Article of the Augsburg Confession, entitled *original or inherited sin*.

(1) Bossuet's Exposition, p. 118.

Most Lutherans with whom I have conversed are not at all anxious to defend this doctrine, and some seem willing to give it up, rather than to attempt its explanation, placing it on the list of predestination, and other crude notions of the Reformer, which they suppose he himself would have relinquished, had he more maturely considered them.

3. *Form of church government, and peculiar usages among the Lutherans.*—"In every country where Lutheranism is established, the supreme head of the state, is at the same time the supreme visible ruler of the church; but all civil rulers of the Lutheran persuasion are effectually restrained, by the fundamental principles of the doctrine they profess, from any attempts to change or destroy the established rule of faith and manners—to make any alteration in the essential doctrines of their religion, or in any thing that is intimately connected with them—or to impose their particular opinions upon their subjects in a despotick and arbitrary manner."

"The councils or societies, appointed by the Sovereign, to watch over the interests of the Church, and to govern and direct its affairs, are composed of persons versed in the knowledge both of civil and ecclesiastical law, and according to a very ancient denomination, are called *Consistories*." (2)

The internal government of the Lutheran Church seems to be somewhat anomalous; they have bishops, but no diocesan Episcopacy, except in Denmark and Sweden; they hold much like the Presbyterians in the parity of ministers, and yet they hold to a certain subordination, a diversity in point of rank and privileges among the clergy; but says Moshier, they are not agreed with respect to the extent of this subordination, and the degrees of superiority and precedence that ought to distinguish their doctors. (3)

That there is a diversity of practice in the ecclesiastical government of the Lutherans is admitted by all their writers, nor will this seem surprising, says Moshier, when the

(2) Moshier's Eccl. Hist. Vol. iv. pp. 278, 279.

(3) Eccl. Hist. Vol. iv. p. 280.

sentiments of this people with respect to ecclesiastical polity, are duly considered : viz. that there is no law in the gospel, which points out a distinction between its ministers as to rank, dignity or prerogatives. (4)

Where the civil rulers are of the Lutheran persuasion, the remarks already made hold true, but where this is not the case, or where the government is of a republican form, the ministers together form a body for the purpose of governing the church, and examining and ordaining ministers, as in Hamburg, Frankfort and America. The ministers, however, are every where under the inspection of an ecclesiastical overseer, called Bishop, in Denmark and Sweden ; Superintendents, Inspectors or Seniors in Germany ; and Seniors, or Presidents, in the United States ; their authority, however, does not extend further than to admonish, to examine applicants for the ministry, and grant licenses *ad interim*, to them, and make reports to the Consistories, Synods, or Ministeriums. (5)

The Lutheran bishops officiate as pastors of individual congregations, like other ministers. All these different names are applied to the same officer whose power and rank is essentially the same in all countries. They consider that in the primitive church there was always an Inspector, Overseer, President or Head of the ministry, who was however, only *primus in paribus*, *first among his equals*.—There is but one archbishop among the Lutherans and he is the Primate of Sweden ; this however, is but little more than a civil title, and neither his revenue, nor his authority answer to this office in other churches.

In Pennsylvania, and the adjoining States, the General Direction of the Lutheran Church is left to a Synod and Ministerium, which bodies meet once every year. The Synod is composed of ministers and an equal number of laymen, chosen as deputies by the vestries of their respective congregations ; this body directs the external affairs of the

(4) Eccl. Hist. Vol. iv. p. 347.

(5) Dr. Kunze's History, &c. as quoted by Lochman, p. 115.

church. The Ministerium is composed of ministers only, and regulates the internal or spiritual affairs, such as judging in controversies respecting doctrine, and examining, licensing and ordaining ministers, &c.

Among the American Lutherans there are three judicatories, viz. 1. The vestry of the congregation. 2. The District or Special Conference ; and 3. The General Synod. From the decisions of this last body, there is no appeal. (6)

The Lutherans in all countries have liturgies which are essentially the same in all the articles of religion, but which differ widely in many things of an indifferent nature. (7)

Moshien and Lochman have given detailed accounts of the manner of conducting publick worship among the Lutherans, but, without repeating their accounts, it is sufficient to observe, that they are not unlike other denominations, for wherein they differ from some, they agree with others.— Their liturgies are simple, compared with those of some other Churches, and the Lutherans are at liberty to use extempore prayer if they choose. (8)

Confirmation is practised among the Lutherans, by which they intend a solemn renewal or ratification of their baptismal vows, at which time the pastor of the congregation imposes his hands on the confirmed, accompanied with prayer: Those who are thus confirmed become communicants.

Confession and absolution, are the subject of the 11th article of the Augsburg Confession, but the practice of these ceremonies is very simple, compared with what we find in the Greek and Roman Churches, and is thus described by Lochman : “ After a meeting for publick worship, previous to the communion ” (which some denominations would call a *preparatory lecture*) “ some questions are put to the audience, which are answered in the affirmative. The congregation then kneels—one of them with an audible voice repeats a confession of sins. The minister then adds a few ejacula-

(6) Lochman's History, &c. pp. 143, 145.

(7) Moshien's Eccl. Hist. Vol. iv. p. 280.

(8) Lochman's Hist. &c. p. 151.

tions ; and after all have stood up, he pronounces pardon and absolution to all the truly penitent." (9)

A full exposition of the sentiments of the American Lutherans may be found in the Evangelical Catechism, published by the approbation of the Synod of New-York, by F. H. Quitman, D. D. President of the Synod, and minister of the gospel, in Rhinebeck, New-York.

4. *Rise of Lutherans in America.*—Among the first settlers of Pennsylvania and the adjoining States, were some of the Lutheran persuasion from Germany, Sweden, &c. Being destitute of ministers sufficient for their spiritual needs, they sought assistance from home, where their condition being made known to Professor Frank, of Halle, he took measures to supply them ; and by his means Rev. Messrs. *Muelenberg, Kurtz, Schaum, Brunholtz, Kuntz, Voigt, Krug, Schultz, Helmuth* and other eminent men being ordained for the purpose, were sent over to this country. Among the next company of ministers who were sent over from the mother country to aid the disciples of Luther in this western world, were Rev. Messrs. *Nussman, Arndt, Storch, Roschen, and Bernhard.* Mr. Storch was alive a few years since, and labouring successfully in North-Carolina, where the Lutherans have increased much within a few years past.

In South-Carolina and Georgia many Lutherans, particularly from Wirtemberg, had settled, during the reign of George II. some of whose descendants have intermixed with other denominations, while others maintain a steadfast attachment to the religion of their ancestors, and have formed themselves into churches, which for the most part have united with the Synod of North-Carolina.

In all the middle and southern and western States, the Lutherans have congregations established, which maintain a communion and correspondence with each other.

5. *Eminent men among the Lutherans.*—After Luther and Melancthon, Michealis, Moshier, Griesbach, Paulus, Eickhorn, Doederlein, Hencke, Herder, and Frank were divines of the greatest eminence in the Lutheran Church. This

is indeed but a scanty catalogue of the distinguished men of this persuasion. The reader may find a more extensive list in Moshien's Church history, vols. iv. and v. (1)

6. *Countries where the Lutherans are found, and their probable number.*—Lutheranism is the established religion in Denmark, Norway and Sweden, in a great part of Germany, particularly in the north, and in Saxony; in Livonia and Esthonia, and the greatest part of Prussia. There are likewise Lutheran Churches in Holland, Courland, Russia, Hungary, the Danish West-India Islands, in the United States, and many other parts of the world.

In Russia, the number of Lutherans according to Dr. Morse, in 1811, were one million four hundred thousand. In Hungary, they have 439 Churches and 472 pastors. In Holland, there were in 1790, 41 Lutheran congregations, with 53 ordained ministers. The principal Lutheran congregation in Amsterdam consisted, during the flourishing time of the Republick, sometimes of 30,000 members, and had five Dutch, and one German Minister.

In France, the Lutherans are considerably numerous, and have three consistories, viz. those at Strasburg, Mentz and Cologne. Many of them are united in the Paris Bible Society, and zealously co-operate with the other Protestants of France, to forward the benevolent plans of this new and successful auxiliary of the Bible cause. (2)

There are six congregations of Lutherans in London.—There are congregations at Rome, Leghorn, Smyrna, the Cape of Good Hope, Batavia, in India, and at Botany Bay. There are also a number of congregations of this people in

(1) The author not being sufficiently acquainted with the names given by Moshien, to know which were the most distinguished, he found it better to refer to them as above, than to attempt a selection.

(2) Report of the Paris Bible Society. This fact is not mentioned directly in the Report, but Rev. Mr. Schaffer of New-York, informed the author, that wherever *de la Confession d'Augsbourg*, of the Augsburg Confession, is appended to any name, we may know the man is a Lutheran.

Canada, and some of them have settled in the Turkish dominions. In the United States they have six Synods, viz. those of Pennsylvania, Maryland, Virginia, New-York and New-Jersey, North-Carolina, Ohio, and Tennessee. They have one congregation only in New-England, which is at Waldoborough, in Maine.

I have no where seen an estimate of the whole number of Lutherans, but by looking over the kingdoms and states, where they form the body of the inhabitants, and others where they principally or partially prevail, and adding to these, all who are scattered abroad in remote parts of the world, I am led to think that their population amounts to somewhere from fifteen to twenty millions.

7. *Literary Institutions.*—The Lutherans have probably a greater number of Universities under their direction than any other religious body except the Church of Rome.—This subject, as also their missionary efforts, and their exertions in the Bible cause, will be more fully discussed under their proper heads.

General Remarks.—The Lutherans are probably the most like the Church of England of any other denomination in this country; their use of a liturgy, the number and kind of their festivals, their requirements of communicants, the general complexion of their worship, their church musick, and their peculiar attachment to organs, all serve to assimilate them to the Episcopal Church. But in Germany and France, they are on very friendly terms with the Presbyterians, that is, with the Reformed Churches in the one, and the Protestants in the other. In Germany a union was formed in 1817, between the Lutherans and the Reformed, but the terms of the union, or how extensively it has been effected, I am not able to state. Before this event it was no uncommon thing for Lutheran ministers to be pastors of Reformed Churches, and *vice versa*; and no doubt the practice has become more general, since the union took place. This custom amicably pursued for a short time, will tend to consolidate them into one body.

According to Shober's remarks we should be led to think that none but real christians in heart and life, are considered suitable subjects for the Lord's Supper among the Lu-

therans ; (3) while Lochman evidently advances a different opinion. "The supper," observes this author, "was not instituted for angels or the saints in heaven, but for the poor, the hungry and thirsty, and for those who desire the cure of their diseased souls. To say I dare not go to the Lord's Supper, until I am really converted, is the same as if a sick person should say, I will take no medicine before I am cured." (4)

I am not informed whether the Lutherans generally adopt this mode of reasoning ; but the plain statement is, that all who have been baptized and confirmed, whatever may be their age, or character, are entitled to a place at their communion, and continue in this right, until it is forfeited by scandalous behaviour. (5)

The American Lutherans publish the Minutes of their Synods, in which, besides detailing the business they transact, they publish returns of baptisms, confirmations, funerals, congregations and communicants.

But as I have not obtained minutes of all their Synods, and their returns of those I have obtained are incomplete, I am not able to give such a statistical view as both they, and I could desire. In 1814 according to Dr. Quitman, the number of Lutheran congregations was 366. (6) In 1818, by Lockman's account, they were supposed to amount to about 650 ; (7) and the number has increased greatly since that date. In the State of Ohio there are upwards of 80 congregations ; the whole number of Lutheran congregations in the United States I shall venture to estimate at 800, and the number of ministers at about 200. Many of these congregations are indeed young and small, and destitute of a house for publick worship and a stated ministry.

The Synod of Pennsylvania is the largest body of this kind among the American Lutherans, and contains about 80

(3) Comprehensive account, &c. p. 152.

(4) History, &c. p. 108.

(5) Lochman's History, p. 154.

(6) Evangelical Catechism, p. 177.

(7) History, &c. p. 71.

ministers. In 1821 the number of baptisms reported to this Synod were 5268 ; the number of confirmations was 4500.

The American Lutherans have a flourishing Academy at Hartwick, Otsego county, New-York, under the care of Rev. E. L. Hazelius, consisting last year of 64 scholars, 53 of whom are engaged in the study of languages, mathematics, &c. and 9 were theological students. (8)

They have also a seminary on a small scale in Green county, Tennessee, under the inspection of Rev. Messrs. P. Henkel and Joseph E. Bell, for the purpose of educating young men for the gospel ministry. (9) They have talked strongly of attempting to get up a college for the benefit of their denomination which they, no doubt, at no distant period will effect.

A few years since a plan was proposed by the Philadelphia Synod for a General or Central Synod for the Lutheran Church of America, which was opposed by some of the state Synods as unnecessary, as all the good effects of this body are supposed to be secured by the Ministerium of New-York, which was formed in 1816, and which proposes to maintain a correspondence with all the Evangelical Lutheran Synods in the United States.

The American Lutherans in many cases take an active part in the promotion of Sabbath Schools and Bible Societies, and they have done something in the Missionary cause, but they have directed their efforts mostly to the laudable and benevolent undertaking, of looking after and congregating the scattered and long neglected members of their own communion.

The Lutherans have two spacious churches and one of smaller dimensions in Philadelphia. They have also two churches in the city of New-York, one of which, a new and elegant edifice, by the name of St. Matthew's Church, was consecrated last December. Rev. F. C. Schaffer, from whom most of the documents, relative to the American Lutherans, were furnished the author, is the pastor of Christ Church, for whom this spacious edifice was erected.

(8) Minutes of the Synod of New-York, for 1822.

(9) Shober's account, &c. p. 173.

CHURCH OF ENGLAND AND ITS BRANCHES.

1. *History of the English Church.*—Different opinions have been entertained respecting the time when, and the persons by whom, Christianity was first introduced into Britain. Eusebius positively declares that it was by the Apostles and their disciples ; Bishops Jewell and Stillingfleet, Dr. Cave and others insist that it was by St. Paul.—And historians of the English Church generally agree that Episcopacy was early established in that country, that for many centuries the British bishops and clergy refused submission to the See of Rome, and that this submission was effected by Austin the monk, who was sent from Rome to convert the Saxons, about 596, who, as some accounts state, baptized ten thousand persons in one day, in the river Swale, and became the first Archbishop of Canterbury.

From this period until the Reformation, the British Church became a favourite and powerful ally of the Romish See.

But in the reign of Henry VIII. this church renounced all dependence on the See of Rome, and the English Monarch was declared by the Parliament, *Supreme Head of the Church.*

During the reign of Henry VIII. and that of the young and amiable Edward VI. the Reformation was carried on with much zeal and success. All, however, was reversed when the furious Mary ascended the throne ; but upon the accession of Elizabeth, the storm which Mary had raised was dispelled, and the Church of England was set upon the same footing on which it now stands.

With respect to the change which was effected in this Church, at the time of the Reformation their own writers observe, “ The Church of England had the discretion to observe some decency and moderation in the business of reforming ; and withdrew not from the original platform of the Catholick faith, but from the innovations of modern corruption. Her reformers disclaimed every leader but Christ—and restraining the ardour of innovation, their judgment was equally conspicuous, both in expunging

from the protestant ritual a long train of unedifying ceremonies, and in retaining the most decorous usages of worship, and whatever was venerable in ecclesiastical antiquity." (1)

The Church of England values itself on account of the excellency of its Liturgy, both as to the soundness of its sentiments and the simplicity and perspicuity of its style. The Homilies were composed by Cranmer, Latimer and Ridley, or as others say by Cranmer and Jewell; they were appointed to be read in Churches in the beginning of the Reformation, when on account of the scarcity of learned divines, few ministers could be found, who could be safely trusted to preach their own compositions.

The first draft of the 39 Articles was made by Archbishop Cranmer, assisted by Bishop Ridley, in 1551. They at first consisted of 42 Articles, but were afterwards reduced to 39, their present number.

2. *The King of England the Head of the Church.*—The Sovereigns of England ever since the reign of Henry VIII. have been styled the *Supreme Heads of the Church*, as well as *Defenders of the Faith*: but the title conveys no spiritual meaning, as it only denotes the regal power to prevent any ecclesiastical differences; or in other words, it only substitutes the King in place of the Pope before the Reformation, with regard to temporalities, and the external economy of the Church. The Kings of England never intermeddle in ecclesiastical disputes unless by preventing the convocation, when necessary, from sitting to agitate them; and are contented to give a sanction to the legal rights of the clergy, and with the claim to nomination to all the vacant bishopricks, except that of Sodor and Man, which is in the gift of the Duke of Athol.

3. *The number of Archbishops, Bishops, Clergy and Livings.*—The Church of England is governed by two Archbishops, and twenty-four Bishops, exclusive of the Bishop of Sodor and Man. The two ecclesiastical provinces into which England, including Wales, is divided, and over which the two Archbishops preside, are those of Canterbury and

(1) Burnet, Hooker, and Jewell, as quoted by Rev. R. Adam, Vol. ii. p. 366.

York. The province of York, besides its own diocese, contains only those of Durham, Carlisle, Chester, and the Isle of Man. The Archbishops are both dignified with the address of *Your Grace*, and are styled *Most Reverend*. They are appointed by the King in the same manner as the Bishops, by what is called a *Conge d'Elire*, or leave to the Dean and Chapter to elect. (2) His Grace of Canterbury is metropolitan, or primate of *all* England, first peer of the realm, and the next to the Royal family ; having precedence of all dukes, and all great officers of the crown. It is his privilege, by long custom, to crown the kings and queens ; and he may hold ecclesiastical courts upon all affairs, which were formerly cognisable in the court of Rome, when not repugnant to the law of God, or the king's prerogative. He has the power of probate of all testaments within his province, and of granting several dispensations concerning benefices, marriage, &c. In other respects, the archiepiscopal office is rather a dignity than a jurisdiction ; and the primates have rarely interfered of late in any dioceses except their own.

His Grace the Archbishop of York, is styled Primate of England, and has precedence of all dukes not of the royal blood, and of all officers of State except the Lord High Chancellor. The bishops are addressed by the appellation of *Your Lordships*, and styled, *Right Reverend Fathers in God*. Their benefices were converted by William the Conqueror into temporal baronies, so that they are all, except the Bishop of Man, barons or lords of Parliament, and one of the three estates of the realm, and as such sit and vote in the House of Lords, where they represent the clergy.

Their office is to govern their respective dioceses, to assist at the consecration of archbishops and bishops (for which purpose three are required) to examine and ordain priests and deacons, to consecrate churches and burying grounds, and to administer the rite of confirmation, which they generally do at the triennial visitation of their dioceses.

(2) The Dean (*Decanus*) is so called from his presiding over *ten*, originally the usual number of the Chapter, who, together with him, are, in England, the nominal electors of the Bishop.

es. Their privileges approach the regal ; for they are sole judges in their own courts, and issue writs in their own names, not in the royal style used by other courts. Their jurisdiction still embraces several particulars respecting temporalities ; but they now, indeed, confine their attention to the clergy, and seldom, except in parliament, interfere in secular subjects.

A person must be twenty-three years of age, before he can be ordained deacon, or have any share in the ministry : a deacon must be fully twenty-four before he can be ordained priest, and by that means, be empowered to administer the Sacrament of the Lord's Supper, or hold any benefice, or cure of souls ; and a priest must be at least thirty years of age before he can be consecrated bishop.

The bishop's representatives and assistants in the government of the Church are the archdeacons, of whom there are 60 in England. Their office is to hold visitations of the clergy in their respective portions of the diocese once every year, when the bishop does not himself visit, when they inquire into the reparations and moveables belonging to churches, reform slight abuses, suspend, excommunicate, &c. The other dignitaries of the church are the deans, prebendaries, canons, &c. and the inferiour clergy are the rectors, vicars and curates. (3)

The inhabitants of England and Wales, it is said, amount to 8,000,000 ; *one fifth* or more are said to dissent from the established church. The number of parishes 10,000, and of all ranks and orders, 18,000 clergy. Church livings of all descriptions about 11,755, viz. rectories, 5098, vicarages, 3687. Livings of other descriptions, 2970. These are in the gift of the king, the bishops, the two universities, the cathedrals, the nobility and gentry. The revenues of the church, including the universities, amount to 3,000,000 per annum. Of these livings 1000 are in the gift of the king, to 780 of which, under the value of £ 20 in the king's book, the lord chancellor presents, and ministers of state have the disposal of the rest ; 1600 in the gift of bishops, 600 in the presentation of the universities, 1000 in the

gift of cathedrals and clerical institutions, and 5700 in the nomination of nobility and gentry. Livings of £ 10 and £ 20 in the king's book are, since 1714 augmented by Queen Anne's bounty, which is about £ 13,000 per annum, taken from the first fruits and tenths of church livings above a certain value, which used to go to the pope, before the Reformation. Bishop Burnet made application for it, and it reflects great credit on the good prelate's memory. See an *Essay on the Revenues of the Church in England*, as quoted in Evans' Sketches.

4. *Church of Ireland*.—In 1800, the Church of Ireland, which from the Reformation, had followed the steps of the Church of England, and had always been the same in government, faith and worship, was consolidated with it, under the title of the *United Church*.

The Church of Ireland is governed by four archbishops, viz. those of Armaugh, Dublin, Cashel and Tuam, and eighteen suffragan bishops. The number of clergy belonging to the Irish Church does not exceed 1200, and the whole population is said to amount only to about 300,000.

5. *The Episcopal Church of Scotland*.—The Episcopalians of Scotland claim the honour of being the venerable remains of what was formerly the established church of that country. The title of *Non-jurors* by which the Scottish bishops were chiefly known, for about a century from 1688, when they were deprived of their temporal honours and privileges, because they refused to swear allegiance to king William and Queen Mary and their successors, is now very justly dropt, the occasion of it having ceased by the Scottish Episcopalians having made an offer of their dutiful allegiance to the house of Hanover, which was done in 1788.

The Episcopalians of Scotland receive the 39 articles of the church of England, but it is said, they subscribe them to a man, in the *Anti-Calvinistical* sense ; and of course throw all the weight of their influence in the scale of the *Anti-Calvinists* in England.

The Episcopal Church of Scotland is governed by six bishops, viz. those of Aberdeen, Ross, Moray, Edinburg, Dunkeld and Brechin. The Right Rev. John Skinner,

bishop of Aberdeen, has the title of *Primus*, which is nearly equal to that of Archbishop.

The Scottish Episcopalians have about 60 congregations, about the same number of clergy, and their whole population does not exceed 25,000.

For a full and particular history of this church, the reader is referred to Rev. R. Adam's *Religious World Displayed*, who is a worthy minister of their body. (4)

6. *Protestant Episcopal Church in the United States of America*.—Although Episcopalians were found among the first settlers of nearly all the provinces, which have since formed the United States, yet the number was few in most places, compared with those of other denominations, which as Bishop White very justly observes, may be accounted for, from the circumstance of the dissatisfaction of the Dissenters, and the contentment of Churchmen, with the ecclesiastical establishment at home.

When the Revolutionary War began, there were not more than about eighty parochial clergymen of the English Church to the northward and eastward of Maryland, and they derived the greater part of their subsistence from the English Society, for the propagation of the gospel in foreign parts. In Maryland and Virginia, the Episcopal Church was much more numerous, and had legal establishments for its support. The inconvenience of depending on the mother church for ordination, and the want of an internal episcopacy was long and severely felt by the American Episcopalians. But their petitions for an episcopate of their own were long resisted by their superiours in England; and their opponents in this country objected to the measure, from an apprehension that bishops from England would of course bring with them an authority which would interfere with the civil institutions of this country, and be prejudicial to the people of other communions. But after the United States become independent of Great-Britain, a new difficulty arose on the part of English bishops—they could not consistently depart from their own stated forms of ordination.

and these contained political tests inconsistent for American citizens to subscribe. Dr. Lowth, then bishop of London, obtained an act of Parliament, allowing him to dispense with requisitions of this sort. Before this act was passed, Dr. Seabury of Connecticut, was consecrated at Aberdeen, by the *non-juring Bishops* of Scotland, and not long after, Dr. White of Philadelphia, Dr. Provost, of New-York, and Dr. Madison, of Virginia, were consecrated by the English archbishops. (5)

There are now in the United States ten bishops, about 350 clergymen, and upwards of 600 congregations.

In the city of New-York there are thirteen Episcopal churches, some of which are very large and splendid, and are attended by numerous and opulent congregations. The estate belonging to Trinity Church, in this city, is probably the largest of the kind in this country ; its annual income is about 25,000 dollars. This great estate has arisen out of lands with which the church was endowed by government in early times ; they were then out of the city, and of little value, and have become valuable by the increase and extension of the city. A considerable number of the churches of New-York, among which are St. Paul's, St. John's, &c. are considered as chapels belonging to the parish of Trinity. (6)

7. *Episcopalians in India.*—Dr. Buchanan in his Memoirs on the expediency of an Ecclesiastical Establishment for British India, suggests the propriety of having an archbishop and metropolitan of India, to preside at Calcutta ; and one bishop at each of the two subordinate presidencies, Madras and Bombay. “ These three diocesses,” says the Doctor, “ should embrace respectively, all our continental possessions in the East. To these must be added a bishoprick for

(5) A detailed and intelligible account of all these transactions, and a full and interesting history of the American Episcopalians may be found in Bishop White's Memoirs of the Protestant Episcopal Church in the United States in an octavo volume of about 500 pages lately published by A. Potter & Co. Philadelphia.

(6) Bishop White's Memoirs, p. 5.

Ceylon, to comprehend all the adjacent islands, and also New-Holland, and the islands in the Pacifick Ocean. The number of rectors and curates in each diocess must be regulated by the number of military stations, and towns, and islands containing European inhabitants. (7) This plan has partly been carried into effect, and Dr. Middleton, the author of the famous work on *the Doctrine of the Greek Article applied to the Criticism, and the Illustration of the New Testament*, was appointed Bishop of Calcutta. This worthy prelate has lately deceased, and Dr. Heber has been appointed his successour.

So immense are the possessions of England in Asia and Australasia, that it is difficult to conjecture to what extent their church establishment may be carried in those regions.

8. *Episcopalians in other parts of the world.*—There is a bishop in Canada, and another in Nova Scotia, both of whom together with their clergy, are paid by government. In the West-Indies, and indeed in all his Majesty's dominions abroad, the religion of the Church of England is established and prevails in a greater or less degree. The clergy in all countries, where there is no bishop, are under the jurisdiction of the bishop of London.

9. *Number of Episcopalians in communion with the Church of England.*—If we suppose there are as many Episcopalians out of England and Wales, as there are Dissenters from the established church in these countries, it will make the total population of the Church of England and its branches about 8,000,000, which statement probably will approximate pretty near the truth. And if we suppose the number of clergy in Ireland, Scotland, the United States, Canada and Nova Scotia, and other parts of the world, to amount to 2000, these added to those in England and Wales will make 20,000. Their number of Episcopal Dignitaries, that is, of archbishops and suffragan bishops is about 70.

10. *Eminent men.*—"Among the men who have been eminent in their day and generation," says Mr. Adam, "and who

(7) Dr. Buchanan informs us in the same memoir that the Church of Rome has 3 archbishops and 17 bishops in the East.

have from time to time adorned the respective branches of the now United Church of England and Ireland, many of whom have been not less distinguished for piety than learning, may be ranked Archbishops Cranmer, Usher, Laud, Wake, Tillotson, Secker, &c.—Bishops Ridley, Latimer, Jewel, Andrews, Taylor, Hall, Beveridge, Bedell, Patrick, Burnet, Bull, Pearson, Stillingfleet, Gastrell, Kenn, Kidder, Walton, Gibson, Wilson, Sherlock, Warburton, Newton, Lowth, Hurd, Horne, Horsley, &c.—Deans Prideaux, Stanhope, Sherlock, Tucker, &c.—Doctors Mede, Chillingworth, Bentley, Barrow, Berriman, Bennet, Cave, Cudworth, Ellis, Hammond, Heylin, Jackson, Jenkins, Jortin, Kennicott Lightfoot, Mills, Brett, Pococke, South, Stebbing, Trap, Waterland, Whitby, Paley, &c.—Messrs. Nowell, Hooker, Leslie, Wheatley, Jones.

And of Laymen—Lords Bacon, Littleton, &c.—the Hon. Robert Boyle, Sir Isaac Newton, Dr. Samuel Johnson ;—Messrs. Addison, Dodwell, Nelson, West, Bryant, &c. (8)

To these may be added the names of Hervey, Romaine, Cecil, Newton, Cowper, Buchanan, Scott, Jones, Biddulph, and others of modern times, who if they have not been so elevated in life, or so eminent for talents and literature, as those above named, were yet distinguished for their piety and usefulness, and would have been ornaments to any church.

11. *Literary and Religious Institutions.*—The two universities of Cambridge and Oxford in England and the university of Dublin in Ireland, are appendages of the English Church. The college of Fort William in India, and a few of the colleges in the United States are principally managed by Episcopalians. The two ancient societies, one for propagating the gospel in foreign parts and the other for the promotion of christian knowledge, belong also to this church. The Church Missionary Society, the London Jews' Society and the Church of England Tract Society are all supported by this people. They also do more than any one denomination besides, and perhaps than all others put together, in supporting that great instrument of christian charity and be-

religence, the British and Foreign Bible Society ; all these institutions, together with many others of a similar nature though of less celebrity, both in England and America, will be described under their respective heads.

General Remarks.—With respect to sentiments the common statement is, that since the days of Archbishop Laud, the Church of England has generally inclined to the Arminian opinions, in preference to those of the Calvinists. The 39 articles in the view of her orthodox divines, are sufficiently Calvinistick, while the great body of the doctors of this church have taken no small pains to give them a different explanation : one party attempts by them to neutralize the two systems, while others deny altogether their Calvinistick complexion, and the dispute, says Mr. Adam, never was higher than it has been of late years. (9)

Although there are four other bodies of christians who adopt the episcopal form of church government, yet they are never distinguished by the appellation of episcopalians, but the Church of England, with all its branches, whether in Europe, in Asia, or America, is frequently and familiarly so denominated.

When we speak of the national church, it is proper to call it the Church of England, but when we describe this people in other countries, some other appellation is necessary, and as the term episcopalian is not offensive to them and is understood by others, I have frequently used it in the foregoing narratives. All episcopalians in all parts of the world adopt the 39 articles of the English Church as the standard of their faith, and use her liturgy in their publick worship.

The points of difference between the Church of England and the Protestant Episcopal Church of the United States, are published in Ward's Letters, having been furnished him by an episcopal minister of this country.

PRESBYTERIANS.

The Presbyterians, instead of governing their churches by bishops like the Episcopalians, or by a vote of the congregation, like Independents, have select standing bodies, called *Sessions*, *Presbyteries*, *Synods*, and *General Synods*, or *General Assemblies*. The *Kirk Session*, as it is called in Scotland, or the *Church Session*, as it is denominated in this country, is the lowest ecclesiastical judicature in the Presbyterian church. It consists of the minister and the elders of the congregation, the number of which, varies according to the population and extent of the society.

The minister is *ex officio* moderator, but has no negative voice over the decision of the session ; nor indeed has he a right to vote at all, unless when the voices of the elders are equal and opposite. He may, indeed, enter his protest against their sentence, if he think it improper, and appeal to the judgment of the presbytery ; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session.

The next judicatory is the *Presbytery*, which consists of all the pastors, within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The Presbytery treats of such matters as concern the particular churches within its bounds, as the examination, admission, ordination, and censuring of ministers ; the licensing of probationers, rebuking of gross or contumacious sinners, the directing the sentence of excommunication, the deciding upon references and appeals from kirk sessions, resolving cases of conscience, explaining difficulties in doctrine or discipline, and censuring, according to the word of God, any heresy or erroneous doctrine, which hath either been publicly or privately maintained within the bounds of its jurisdiction. (1)

(1) *Rel. World Displayed*, Vol. iii. p. 22.

From the judgment of the of the Presbytery, there lies an appeal to the Synod, or *Provincial Synod*, as it is called in Scotland, which exercises over the Presbyteries of which it is composed, a jurisdiction similar to that which is vested in each Presbytery, over the several kirk sessions within its bounds.

The Synod consists of a certain number of ministers and elders delegated from each presbytery.

And from these ecclesiastical judicatories, appeals may be made to the *General Assembly*, which is the highest ecclesiastical court in the Presbyterian Church. The General Assembly is a kind of Parliament or Congress among the Presbyterians; they have two bodies only which bear this name, viz: with those of Scotland and the United States; but there are some others in other countries which resemble them in their constitution and prerogatives. (2)

The presbyterian denomination may be all comprehended under the thirteen following heads, viz.—

1. *The Church or Kirk* (3) *of Scotland, and the Presbyterian dissenters from it.*—For a long time after the reformation, there was a perpetual struggle between the court and the people of Scotland, respecting the form of church government, which the Scottish Church should assume, and Presbyterianism and Episcopacy were established and proscribed at different times, according to the dispositions of the reigning powers, and the preponderance of each party, but in 1690, Presbyterianism became the establishment of Scotland. (4)

(2) Some of the principal arguments in favour of presbyterianism, are given, p. 58.

(3) Kirk is an old ecclesiastical word, derived, as most writers say, from two Greek words, which signify the house of the Lord. The Latins called the church *dominicum*, or *Domus Dei*, God's house; which answers to the Greek *Kuriakon*, whence the Saxons derived their name *Kyrik* or *Kyrch*, and the Scottish and English *Kyrk* and *Church*. Turretian called it *domus columbæ*, the house of the dove.

Dr. King on the Greek Church, &c. p. 22

(4) *Rel. World Displayed, Vol. iii. p. 8.*

John Knox, a disciple of Calvin, brought from Geneva to Scotland, both the system of faith, and the model of church government, adopted by his master, and so conspicuous a part did he act here, as to obtain the name of the Apostle of Scotland, for the same reason that Luther was called the Apostle of Germany. This eminent man was so fervent and prevailing in his addresses to God, that Mary, Queen of Scots, said she dreaded the prayers of John Knox, more than an army of twenty thousand men. (5)

The Church of Scotland is a national Church, supported by tithes and taxes, not much unlike the Church of England, only it is a less burdensome establishment. Many of the livings are the gifts of noblemen, and other illustrious characters, and this right of patronage has at times occasioned no little disturbance in this church.

The parishes within the bounds of the Scottish Kirk, amount to nearly 900, and the clergy to not far from 1000. And besides these there are in very populous parishes, Chapels of Ease, supported by voluntary subscriptions, whose ministers are not included in the above number, as they are not members of any ecclesiastical courts. These chapels in 1819 amounted to 45.

The General Assembly of the Church of Scotland consists of the following members, viz.

200 ministers, representing Presbyteries,

89 elders representing Presbyteries,

67 elders representing royal boroughs,

5 ministers or elders representing universities. (6)

This Assembly is honoured with a representation of the sovereign in the person of the *Lord High Commissioner*, who is always a nobleman, and presides, and has a salary of £ 1500, per annum ; but has no voice in their deliberations. This Assembly meets always in May, and sits about ten days ; appeals are brought to it from all the ecclesiastical courts in Scotland ; and in questions purely religious, no appeal lies from its determinations.

(5) Buck's Miscellany.

(6) Each of the two colleges in the University of Aberdeen sends one Commissioner.

The number of Presbyteries in the Church of Scotland is 78, their Synods are 15 ; the Presbyteries of Edinburgh, Glasgow, Perth, and two or three more meet every month ; but in country districts, they seldom meet above four or five times a year, unless when some business occurs which requires them to meet oftener. The Synods ordinarily meet twice in a year.

The ministers of this church have ever maintained a very respectable character for piety, learning, liberality of sentiment, and regularity of conduct.

The Westminster Confession of Faith was adopted by the Kirk in 1647, and the Calvinistick sentiments of this symbol, have always been professed by this body, notwithstanding no small portion of its members, are at present accounted Arminians. All the Scottish Universities are appendages of this national church ; they have also a number of important missionary societies, which will be described in their proper place.

The number of seceding congregations in Scotland according to the Scotch Almanack, in 1819, were upwards of five hundred, the greatest part of which are as truly presbyterian as the established church.

In 1733 a party broke off from the kirk, under the two Erskines, Ebenezer and Ralph, William Wilson, Alexander Moncrief, and James Fisher, who passed under the general name of Seceders, but who called themselves the *Associate Presbytery*. This party was subdivided in 1745, upon what was called the *Burgess-oath* ; since which time, one party has been known by the name of *Burghers*, and the other of *Anti-Burghers* ; they call themselves in ecclesiastical language, the *Associate Synod*, and the *General Associate Synod*. Another denomination for these people is the *Burgher Seceders*, and the *Anti-Burgher Seceders*. The Erskines and Fisher took the side of the Burghers, while Moncrief, Thomas Mair, Adam Gile, and others, took the lead among the Anti-Burghers,

In 1806 a new party arose out of the Anti-Burghers, called the *Constitutional Associate Presbytery*.

The *Relief Kirk* is another large party which broke off from the national church, in 1752. This body arose out of

a dispute respecting the right of patronage, that is, of having a patron rather than the people, or presbytery, select a minister for a parish.

Besides these, there are the *Old Dissenters*, or the *Reformed Presbytery*, the *Cameronians*, the *Mountain-men*, or the *Mac Millans*, all of which names apply to the same people, who claim to be the oldest presbyterians in Scotland.

The Independent and Baptist Dissenters from the Church of Scotland, will be mentioned in the history of these denominations.

The Burghers and Anti-Burghers formed a union in 1821, under the name of the *General Associate Synod*. They together form a body of between 300 and 400 congregations, and probably they have about the same number of ministers. They have more than 20 Presbyteries.

The *Relief Synod*, in 1812, contained 6 Presbyteries and over 80 congregations. The congregations in the Constitutional Synod, at the same time were 18, making in all about 470 congregations of Presbyterian Dissenters in Scotland.—These added to the parishes in the national church and the Chapels of Ease, make the sum total of more than 1400 Presbyterian congregations in Scotland, and the number of ministers is probably about the same.

Besides these there are in England and Ireland many churches belonging to the kirk of Scotland ; and in Holland. in St. Johns, and New-Brunswick ; in Calcutta, at Fort St. George, at Bombay, and probably in some other places are churches in fellowship with this body. (7)

2. *English Presbyterians*.—Strictly speaking there are no Presbyterians in England except those which are in connexion with the Scottish churches, but as there is a body of considerable size which passes under this name, I have thought it more suitable to place them under this head, than that of Independents, whose form of church government they have in substance adopted.

The first Presbytery in England was formed at *Wandsworth*, in Surry, about five miles from London, in 1572,

(7) Rel. World Displayed, Vol. iii.

some time before any such body existed in Scotland, and was called the *Order of Wandsworth*. (8)

In the reign of Cromwell, the presbyterians acted a conspicuous part in the affairs of England, and as late as the end of the reign of Queen Anne, it is said, they formed at least two thirds of the whole body of English Dissenters. In 1691, the presbyterians and independents associated together, under certain regulations, and were afterwards called the *united brethren*. At present they exist as two distinct bodies, of which the independents are by far the largest.

According to Bogue and Bennett's account (9) in 1810, there were in England and Wales, 270 congregations of English presbyterians, most of whom had gone off to the Arminian or Unitarian sentiments; and we learn from later accounts that much the greatest number of them, are Arians and Socinians. (1)

A diffusive account of the early movements of this body, may be found in Neale's History of the Puritans.

3. *French Protestants*.—The severe sufferings of this class of christians under the denomination of Hugonots, have served to make them extensively known, but it is not so generally known, that they now are, and always have been presbyterians, although the fact is exceedingly plain.

The French Protestants embraced not only the system of faith, but the model of church government, adopted by Calvin, their renowned countryman.

In Quick's Synodicon, an ancient work, in two volumes, folio, which contains a history of the National or General Synod of this people, or to speak in modern language, of the triennial sessions of their General Assembly, all the peculiar doctrines of Calvinism, are displayed, and all the distinguishing features of presbyterianism are delineated. This Synod must have been formed about 1551, for its session in Charenton, in 1623, was the 24th assembly of the kind which had been held in France.

(8) Neale's History of the Puritans, Vol. 1. p. 314.

(9) Hist. of Dissenters, Vol. iv. p. 322.

(1) Dr. S. Miller's Letter to the author.

In 1692, the number of provincial Synods was sixteen, all of which were represented by delegates in the national Synod.

When we consider, that the reformation in France had to work its way against prejudice and power, it must have made a rapid progress, since, in the national Synod of Rochelle, in 1571, of which the famous Beza was president, it is said, the reformed in France could count above 2150 churches. In many of these churches, were above ten thousand members, and in most of them two ministers; and to augment the account, whether we have respect to the number or the afflictions of this people, in some churches from five to sixteen thousand, previous to that time, had suffered martyrdom. (2)

The national Synod had a general oversight of all the concerns of the Protestants in France; and all important questions respecting faith or practice, were referred to this assembly, where they were discussed and decided. Much is said in their proceedings in early times of rejecting ministers for preaching false doctrines, and for scandalous behaviour; and in conformity to the spirit of the times, many ludicrous descriptions are given of the persons and attributes of those who had apostatized from their communion, many of whom had joined them from the Catholick Church. In 1620, the French Protestants had seven literary institutions, viz. the universities of *Sedan*, *Saumur*, *Nismes*, *Montauban* and *Die*; and the two colleges of *Gex* and *Bergerac*. About this time they had a grant from the crown, a kind of *regium donum*, of one hundred and seventy-eight thousand seven hundred and fifty livres, for their universities and colleges. The Protestants, notwithstanding the severities they have experienced, have always been recognised as a branch of the state; and, according to Quick, large grants of money were frequently, if not annually, made to them from the crown, not only for the benefit of their literary institutions, but for the expenses of their national Synods, and the relief of their poor ministers and churches.

(2) Quick's Synodicon, vol. 1, pp. 59, 60.

“ At this time,” say Bogue and Bennet, “ the Presbyterian discipline, adopted by a body so numerous and important as the French protestants, appeared in great splendour. They formed a twelfth part of the population of France ; they boasted of many whole towns which were exclusively Protestant, and reckoned among the members of their communion several of the most powerful nobility. (3)

But a succession of persecutions, oppressions and martyrdoms for many generations greatly diminished the number of this community, and the spread of Arminian and Socinian opinions among them, reduced them in general, to the lowest ebb of religious zeal.

By the massacre of St. Bartholomew, it was computed that some where from fifty to a hundred thousand of the French Protestants suffered death ; and in consequence of the revocation of the edict of Nantz, a million and a half of them left the kingdom.

As late as the middle of the last century, “ the reformed in France, always worshipped by stealth, for their meetings were held illegal ; and till 1752, even the smallest villages had garrisons, the sole object of which was to prevent religious assemblies, and to pursue the ministers. Notwithstanding these interdictions, they often congregated in vast numbers, and enjoyed their worship in the open air. Sometimes they chose a sloping hill, formed like an amphitheatre, on the declivity of which the people sat, with heaps of stones for their benches, the pulpit being placed at the bottom : here in some parts five or six thousand souls would assemble on ordinary occasions, and at their solemn feasts eight or ten thousand. Sometimes in summer they worshipped in large caves, where they were sheltered from the rays of the sun, and where the echo assisted the voice of the minister. At other times these meetings were held at night in some secluded spot ; a preacher would perhaps arrive in the evening, convoke a religious meeting, preach and depart.

(3) History of Dissenters, vol. 1, p. 115.

“ M. Rosan Dunoyer preached for forty years at Dieulefit, in Dauphine, and the Cevennes, whither he repaired at different times. In 1744, by a decree of the parliament of Grenoble, a price was set upon his head ; but although continually pursued, his zeal carried him to every place where pastors were needed. He married forty couple in one single night, and baptised *ninety* children. His arduous work terminated only with his life. During the revolution he entered into his rest, deeply bewailing the fate of the churches suffering under oppression. (4)

“ Punishments and cruel treatment on account of religion began now to cease in the greater part of the provinces, and religious assemblies were a little tolerated ; but this depended very much upon the dispositions of the governours, commandants, and intendants of the provinces. Acts of severity were still occasionally exercised.

“ At Orange, in the department of Vaucluse, about eighty Protestants, men, women and children, without a pastor, were assembled together on a sabbath day, to read the holy scriptures, with one of Saurin’s sermons, and to sing psalms ; when suddenly they were surprised by an armed force, but they continued the service. Many orders were vociferated for them to disperse, which they fearlessly disregarded. The soldiers threatened to fire, and yet they remained perfectly composed, nor did either women or children discover the smallest symptoms of trepidation. At

(4) Historical View of the Reformed Church of France, from its origin to the present time, appended to Cobbin’s French Preacher. This work was loaned the author by the Rev. Mr. Sabine, of Boston ; it contains the most minute and interesting account of the interior of this Church, of any he has seen. It is difficult to reconcile the account of the illegality of the meetings of the Protestants with the fact, that they are recognized as a branch of the state, and that *all religions* are equally supported by the government of France, which this writer, as well as others assert ; probably the difficulty is not so much in the laws, as in the bigoted people.

length the *baronettes* were fixed, and the worship ceased, when some of the principal gentlemen of the assembly stepped forward, and delivered themselves up as hostages for the rest, and obtained their liberty. These were thrown into prison, and after two months' confinement were liberated."

The French Protestants are mostly to be found in the south of France. Their number at one time was computed at a number of millions, but now they do not amount to a million and a half; and among these many Lutherans are included.

It is surprising that a people who for two centuries and a half were doomed to suffer under a yoke more intolerable than that of the Israelites in Egypt, should continue in existence at all, and more so that they should remain under a government so cruel and oppressive, when they might have escaped to countries where they would have enjoyed their religion unmolested.

During the reign of Bonaparte their condition was materially improved, and they began to hope that their miseries were at an end, but when the Bourbon dynasty re-ascended the throne, they were again involved in calamity and death; and in the month of July 1815, four hundred Protestants were inhumanly murdered at Nismes, and the horrible transactions which filled that city with desolation and blood were extended to many towns in its vicinity. (5)

The only publick literary institution now in France for the benefit of the Protestants is the University of Montauban, which has six professors. This though called a university is properly a college belonging to a Catholick university, but it is set apart by government solely for the instruction of Protestants. (6)

The number of protestant ministers now in France is estimated at two hundred and fifty, who are embodied into

(5) Cobbin's French Preacher, &c. p. 112.

(6) This college was restored to the Protestants by Bonaparte; it had been suppressed from the time of the revocation of the edict of Nantz. Cobbin's, &c. p. 108.

eighty-three consistories. Their number of churches is two hundred and thirty. The present number of provincial Synods I cannot ascertain ; their national Synod they cannot hold without the permission of the government, and the disturbed state of affairs has for many years prevented their requesting that privilege. (7)

“In conducting the worship of the Reformed Church in France, the following order is observed. The service commences with the reading of the scriptures by a person employed for the purpose, not necessarily in orders. The commandments are then distinctly pronounced ; after which the pastor reads a short prayer from the liturgy which is commonly used. The congregation having sung a psalm, he utters a brief extempore prayer, and proceeds with the sermon. This is closed by another prayer from the liturgy, and a hymn of praise, when he dismisses the assembly with the benediction.

“M. Encontre professor in the college of Montauban, has it in contemplation to publish a periodical work that shall be an echo of those published in England.

“When we view the vast population of France,” says Mr. Cobbin, “and look at the state of religion in that country, we cannot but be deeply affected at its condition. Twenty-five millions of souls are there sitting for the most part in the darkness of infidelity and superstition; and where the light of the reformation has not been totally extinguished, it has long been only as the glimmering of a dying flame, emitting at best but a dim ray athwart the universal gloom. Would to God that “pure and undefiled religion” might prevail throughout that extensive country ! Were the energies of the French once directed to the propagation of the gospel, it is probable they would never stop in their career till they had been the means of evangelizing the whole world.

Yet there is cause for devout admiration and thankfulness, when we behold how the providence of God has overruled all the late commotions in France for the promo-

(7) French Preacher, p. 121.

tion of his cause. He has made the wrath of man to praise him by preserving the liberties of the reformed church, amidst the general desolation with which it has been surrounded, and at a moment when infidelity threatened to crush it for ever, and to extirpate whatever of real religion superstition and bigotry had suffered to remain. A precious seed yet vegetates there : and though it be but small, let us cherish the hope that it may shortly increase a thousand fold. (8)

The French divines have never been in the habit of reading their sermons ; the lively genius of that people would not allow them to listen to those cold essays which often freeze the English auditory. A few Catholics read, but they are not deemed preachers ; and the Protestants for the most part, repeat their sermons *memoriter*, the most laborious of all kinds of preaching, a practice, says Cobbin, which one justly calls that rock of Sisyphus which must be rolled incessantly." (9)

The Paris Protestant Bible Society is supported mostly by this people, and very lately they have established a Foreign Mission Society, both of which institutions are in a flourishing condition, and present favourable indications of an increase of piety and zeal among this ancient and interesting portion of the christian Church.

I have often been much surprised to find how little interest is felt by the American Presbyterians in the concerns of this church : very few seem to be at all acquainted with the fact, that they belong to the great Presbyterian family.

Many of our American statesmen and divines are descendants of the exiled Hugonots, whom the merciless severity of the bigoted French forced to seek an asylum in distant lands.

4. *Reformed Church of Germany, or Calvinists.*—Moshier, and many other writers apply the term *reformé*, to almost all Protestants except the Lutherans, but as I include all the other parties embraced in such broad statements under

(8) French Preacher, p. 125.

(9) French Preacher, Introduction p. 39.

other heads, I have thought it best under this head to speak only of those in Germany, and a few other places, who form one body, whose form of church government was received from Calvin and his associates, on which account they are frequently called Calvinists. The Presbyterian model adapted by that reformer, they still retain, and no doubt some of them still hold to his theological opinions, although in many cases they are said to have adopted very different views.

Whenever we read of Calvinists, or the Reformed Churches in Germany, or other European kingdoms we are to understand the terms as synonymous, and that they are all Presbyterians, whatever their theological opinions may be.

A diffusive history of the origin and progress of the Reformed Churches, up to about the middle of the last century may be found in Mosheim's Ecclesiastical History, vols. 4 and 6, where we are informed that the principal points of difference between them and the Lutherans were, 1. In their notions of the sacrament of the Lord's supper ; 2. Respecting the doctrine of the divine decrees ; while the reformed took the Calvinistick side in this question, the Lutherans espoused that of the Arminians ; and 3. Concerning some religious rites and ceremonies.

An attempt was made to unite these two bodies, in the last century which failed of success. This union was effected in 1817, as has already been related. These German Presbyterians are found in nearly all the German states, and in most of the northern kingdoms.

5. *Church of Switzerland.*—The Helvetick Church, as this body is often called, claims the honour of taking the lead in producing those great changes which terminated in the reformation ; and Ulrick Zuingle, the famous Swiss reformer, is by some of their historians said to have had the start of Luther in this evangelical career. (1)

(1) Mosheim's Eccl. Hist. vol. 4, where Dr. Maclaine in his notes has discussed the subject at some length.

Zuingle was of Zurich, which was the headquarters of the Swiss reformers, until Calvin settled in Geneva, which afterwards became a very famous nursery for many ages for Calvinistick opinions and the Presbyterian discipline.

More than half the inhabitants of Switzerland, that is more than a million are said to be Calvinists or Presbyterians ; but Dr. Hawies (2) and others, have given painful accounts of the decay of vital piety, and the spread of erroneous opinions among the descendants of those early and successful promoters of evangelical religion.

6. *Church of Holland.* (3)—This Church arose during the reformation in the sixteenth century, and is as really Presbyterian, as those of Geneva or Scotland. (4) Its government is committed to Consistories, Classes, provincial Synods, and a national Synod. By the latest accounts from this Church, there were within its bounds nine provincial Synods, fifty-three Classes, and one thousand five hundred and seventy ministers. (5) The ministers who reside in the island of Ameland, and belong to no classes, were not included in this statement. Their number is not given.

The Church of Holland has from the first been a national establishment, and so it still continues to be. But the Hollanders have been celebrated for the mildness of their government towards dissenters from their established religion.

Much is said by Moshicm, in praise of William, Prince of Orange, for the broad shade of religious toleration which he spread over the persecuted Mennonites.

The measures which followed the decisions of the Synod of Dort, were indeed intolerant and severe, and we are not to understand that the Church of Holland has been

(2) Church History, vol. 2, p. 453.

(3) The Church of the Netherlands, the Belgic Church, or the Church of the Belgic Provinces, and the Church of Holland, all mean the same body.

(4) Miller's Life of Rodgers, p. 124.

(5) Christian Magazine, vol. 3, pp. 156, 157.

always free from persecution, for this cannot be said of any national church of any considerable standing.

The present king of the Netherlands has prohibited the clergy of his kingdom from corresponding with ministers from abroad, and of course, many in this country who are connected with their brethren in Holland, not only in their views of religion, but by the ties of consanguinity and blood, are prevented from that friendly epistolary intercourse which they formerly maintained. This church was formerly strictly Calvinistick, and the *five points* of Calvinism were settled and defined within its bounds, but it is said to have much declined, not only in the orthodoxy of its faith, but in the purity of its practice.

The Holland Church, made great exertions to send the gospel to the East, in the early part of the seventeenth century; and by their zealous efforts multitudes were brought to make a religious profession in Ceylon, Java, Amboyna, Formosa, Sumatra, Timor, Celebes, Banda, and the neighbouring Malacca islands, (6) a particular account of which will be given under the head of Missionary concerns.

The Dutch have also planted churches at the Cape of Good Hope, and in their West India possessions. In 1797, there were about forty-three ministers in their East India possessions, including the Cape of Good Hope, and nine in their West India islands, which were supported by the East and West India Companies. (7)

The *Remonstrants* or the descendants of the ancient Arminians, of whom there were a few years since, thirty-four congregations, and forty-three ministers, are as really Presbyterian as the national Church.

7. *General Assembly of the Presbyterian Church of the United States.*—This is the largest body of this denomination in America, and bids fair to equal in extent, talents and influence, the General Assembly of Scotland. Although the congregations composing this body, are scattered in almost all the states of the Union; yet there is a union of sentiment, a

(6) Brown's History of Missions, vol. 1, pp. 15—28.

(7) Christian Magazine, vol. 3, p. 157.

concert and energy of operation which is unknown among the Congregationalists to whom they are nearly allied.

The first Presbyterians in America, according to the common acceptation of that term, came from England, Scotland and Ireland, about the beginning of the eighteenth century. This was long after the Congregationalists and Baptists had settled in New-England, the Dutch in New-York, the Quakers in Pennsylvania, the Catholics in Maryland, and the Episcopalians in Virginia. While these different denominations were either driven by persecution or led by a spirit of enterprise, to seek remote situations in the new world, that of which we are speaking, with their Presbyterian king and a religious hierarchy to their mind, were contented to remain at home. But at length persecution also drove them abroad ; a company of them it is said first sought a settlement in New-England, but being either disappointed in the country, or else being repulsed by the inhabitants, they directed their course to the south, and landed in Pennsylvania, and what is now a part of New-Jersey and Delaware. In this region, the first operations of this society commenced, here their first churches arose, and soon they spread abroad to different places in the middle and southern states.

The first Presbyterian church in Philadelphia, now under the care of James P. Wilson, D. D. was formed in 1702, and is probably the oldest of this denomination in America.

The church at Lewiston, in Delaware, was formed in 1706 under the pastoral care of Rev Mr. Black. Another church was formed about the same time at Pitts-Creek in Worcester county, Maryland. In 1707, Francis McKemie and John Hampton, visited the city of New-York, where they suffered a long and vexatious prosecution for preaching without license from the governour, who was an Episcopalian.(8). McKemie before this had preached in Accomack county, Virginia.

(8) Miller's Life of Rodgers, p. 125—Narrative of the sufferings of McKemie and Hampton.

The first Presbyterian church in New-York city, was formed in 1716 ; and James Anderson, a native of Scotland, came hither from New Castle, Delaware, to be their pastor. In 1719, a house of worship was erected for this people in Wall-street, which was the first of the kind in that city. Towards defraying the expenses of this building, collections were made not only in the city, but in Connecticut, and even in Scotland ; so feeble then were a people who are now so numerous and wealthy.

The first presbytery in America, was formed about 1706.

The oldest Synod of the American Presbyterian Church was organized in 1716, at Philadelphia, which name it bore, and consisted of the presbyteries of Philadelphia, Newcastle, Snow Hill and Long-Island.

The Presbyterian cause appears to have continued its progress without the occurrence of any thing remarkable until 1741, when a distressing altercation involved this infant community in the greatest trouble and perplexity, and rent asunder the Synod of Philadelphia, the then highest judicatory of the Church, and led to the formation of the Synod of New-York, which was set up in a kind of opposition to that of Philadelphia. This was about the time of the New Light stir, in New-England, under the ministry of Whitefield, and other evangelical ministers of that day, which produced so many sects and divisions under the names of New Lights and Separatists. Among the Presbyterians, the two parties were called the Old Side and the New Side. The New Side people were regarded by their opponents as a set of ignorant enthusiasts ; those on the Old Side on the other hand were denominated pharisees and formalists. The principal promoters of the New Side were the Tenants, the Blairs, Dickinson, Pierson, Finley and Burr, the two last of whom were afterwards Presidents of Princeton College. On the Old Side, were the Thompsons, John and Samuel Allison, Robert Cross and others. This division appears to have originated in a difference of opinion respecting the examination of candidates for the ministry as to their personal piety. These two Synods re-

mained apart until 1753, when they were united under the title of the Synod of New-York and Philadelphia.

Between 1740 and 1750 the Presbyterian cause was established in Virginia by the labours of Messrs. Davies, Rodgers, Anderson, Robinson, Blair, Finley and Tennant ; aided by some pious individuals of their communion who had resided for some time in that colony ; the most distinguished of whom were John Organ and Samuel Morris. But both ministers and laymen were exposed to much opposition on account of their dissenting from the established religion of the country. (9)

The General Assembly was formed in 1788. It meets annually, at Philadelphia, in May, and generally sits about two weeks. This grand Assembly constitutes a bond of union, peace, correspondence, and mutual confidence among all the churches of this wide spread and increasing connexion. And much the same may be said of its functions and powers, as of the General Assembly of Scotland, only it has no connexion with the state, and no civil jurisdiction. The General Assembly holds a friendly correspondence by delegates and epistles, with the General Associations and Conventions of the Congregationalists in New-England.

As late as 1788, the number of Presbyterian congregations in America was computed at about 600, and something over 200 ministers. (1) In 1810 they had increased to 772 congregations, and between four and five hundred ministers. There are now connected with the General Assembly, 14 Synods, 71 Presbyteries, nearly 1000 ministers, more than 1400 congregations. And it is thought about 100,000 communicants.

The Presbyterians operate in Missionary concerns, under the title of a Board of Missions, annually appointed by the General Assembly ; they spend between four and five thousand dollars a year in supporting missionaries in destitute parts of our own country ; and besides this, the General

(9) Miller's Life of Rodgers, pp. 24, 28, 29, 32, 36.

(1) Hannah Adams.

Assembly have a large share in the management and support of the United Missionary Society.

As early as 1766 the Synod of New-York and Philadelphia began to make collections for supplying their vacant congregations, and for sending the gospel to destitute places.

David Brainard, and John Brainard, his brother, were both members of the Synod of New-York and Philadelphia ; the former derived his support from a society in Scotland ; the latter was allowed a salary of thirty pounds by the Synod.

In 1763, this Synod appropriated sixty-five pounds for the relief of Samson Occum, who was labouring among the Oneida Indians. (2)

The Theological Seminary at Princeton, is a child of the General Assembly, and is the fond object of its perpetual guardianship and solicitude.

This extensive and increasing body will probably at no distant period embrace in its wide and ample enclosure all the other classes of American Presbyterians yet to be described.

7. *General Synod of the Dutch Reformed Church.*—This is the oldest body of Presbyterians in America ; it descended immediately from the Church of Holland ; and for about a century from its commencement in this country, it hung in colonial dependence on the classis of Amsterdam, and the Synod of North Holland, and was unable to ordain a minister or perform any ecclesiastical function of the kind without a reference to the parent country, and mother church.

The origin of this church will lead us back to the earliest history of the city and state of New-York, for they were first settled by this people, and by them a foundation was laid for the first churches of this persuasion, the most distinguished of which were planted at *New-York*, (then called *New-Amsterdam*,) *Flatbush*, *Esopus* and *Albany*. The church at New-York was probably the oldest, and was

founded at or before the year 1639 ; this is the earliest period to which its records conduct us. The first minister was the Rev. Evarardus Bogardus. But when he came from Holland, does not appear. Next to him were two ministers by the name of Megapolensis, John and Samuel.

The first place of worship built by the Dutch in the colony of New Netherlands, as it was then called, was erected in the fort at New-York, in the year 1642. The second it is believed was a chapel built by Governour Stuyvesant in what is now called the Bowery. In succession, churches of this denomination arose on Long Island, in Schenectady, on Staten Island, and in a number of towns on the Hudson river, and several it is believed in New-Jersey. But the churches of New-York, Albany and Esopus were the most important, and the ministers of these churches claimed and enjoyed a kind of Episcopal dignity over the surrounding churches. (3)

The Dutch Church was the established religion of the colony, until it surrendered to the British in 1664, after which its circumstances were materially changed. Not long after the colony passed into the hands of the British, an act was passed, which went to establish the Episcopal church as the predominant party, and for almost a century after, the Dutch and English Presbyterians and all others in the colony were forced to contribute to the support of that church. (4)

The first judicatory higher than a consistory among this people was a Cœtus formed in 1747. The object and powers of this assembly were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes, without the consent of the Classis of Amsterdam.

The first regular Classis among the Dutch was formed in 1757. But the formation of this Classis involved this infant church in the most unhappy collisions, which sometimes threatened its very existence. These disputes con-

(3) Christian Magazine, vol. 1, pp. 363, 370.

(4) Do. vol. 1, pp. 372, 373.

tinued for many years, by which two parties were raised in the church, one of which was for and the other against an ecclesiastical subordination to the judicatories of the mother church and country. These disputes, in which eminent men on both sides were concerned, besides disturbing their own peace and enjoyment, produced unfavourable impressions towards them among their brethren at home.

In 1766, John H. Livingston, D. D. then a young man, went from New-York to Holland, to prosecute his studies in the Dutch Universities. By his representations a favourable disposition was produced towards the American church in that country ; and on his return, in full convention of both parties, an amicable adjustment of their differences was made, and a friendly correspondence was opened with the church in Holland, which was continued until the revolution of the country under Bonaparte.

The Dutch Church suffered much in the loss of its members and in other respects by persisting to maintain its service in the Dutch language after it had gone greatly into disuse. The solicitation for English preaching was long resisted, and Dr. Laidlie, a native of Scotland, was the first minister in the Dutch Church in North America, who was expressly called to officiate in the English language. (5)

The Dutch Reformed Church, at present, consists of a general Synod, two particular Synods, and twelve classes ; about one hundred and fifty churches and about as many ministers, and probably about fifteen thousand communicants.

Queen's College at Brunswick, N. J. whose operations are now suspended, belongs entirely to this people. They have in the same place a Theological Institution of twenty or thirty students in a flourishing condition.

Most of the Dutch Presbyterians are in New-York ; the remainder are chiefly in New Jersey and Pennsylvania. They have nine churches in the city of New-York, and some others are about to be erected.

(5) Christ. Mag. vol. 2, pp. 5, 14.

9. *The Synod of the German Reformed Church of the United States.*—As the Dutch Reformed Church in this country is an exact counterpart of the Church of Holland, so the German Reformed, is of the Reformed or Calvinistick Church of Germany. The people of this persuasion were among the early settlers of Pennsylvania; here their churches were first formed, but they are now to be found in nearly all the states south and west of the one above named. The German Reformed Churches in this country remained in a scattered and neglected state until 1746, when the Reverend Michael Schlatter who was sent from Europe for the purpose, collected them together, and put their concerns in a more prosperous train. They have since increased to a numerous body, and are assuming an important stand among the American Presbyterians.

The German Reformed have one Synod, eight Classes, about four hundred and fifty congregations, between seventy and eighty ministers, and about thirty thousand communicants.

10. *The Associate Reformed Synod.*—This body was formed some years since by the union of three parties of Scottish dissenters, whose characters are suggested by the name of the Synod. (6) This Synod had increased to about one hundred congregations, when a majority of them united with the General Assembly of the Presbyterian Church and their valuable library was removed to the Theological Institution at Princeton, which has occasioned no little trouble to the General Assembly; for a minority of the Synod remonstrated against this measure, and requested the library to be restored to them. By the last Minutes of the General Assembly however, this difficult case appears to have been settled. The present condition or the number of this body, I have not been able to learn. Doctor Mason of New-York was formerly one of their leading men. Doctor Proudfit of Washington county, in that state, appears at present to take the lead in their measures.

(6) Dr. Mason's Plea for Sacramental Communion, p. 2.

11. *The Associate Synod of North America.*—This body is a counterpart of the Burgher party in Scotland. The Synod was formed in 1801, and according to the Minutes of their 21st session held in Philadelphia in May, 1822; it consisted of seven presbyteries, sixty-one congregations, two thousand nine hundred and seventy-four families, and seven thousand three hundred and seventy-eight communicants.

This body has a Theological Seminary at Philadelphia, under the care of Dr. Banks, on which they expended about 900 dollars in 1821.

They also have a number of domestick missionaries who derive a partial support from their funds.

12. *The Reformed Presbyterian Church in America.*—This is the same kind of people who are called in Scotland, Cameronians, Mountain Men, &c. In this country they are frequently called Covenanters. They consider themselves the oldest branch of the Scottish Presbyterians, and of course date their origin antierior to that of the Kirk.

According to verbal information communicated by Dr. McLeod, of New-York, and Dr. Wylie of Philadelphia, they have in this country, thirty organized and eighteen unorganized congregations, twenty-four ordained ministers, four probationers, and about six thousand communicants.

They have one Synod in America, consisting of five presbyteries; one Synod in Ireland, consisting of four presbyteries; and one in Scotland, consisting of four presbyteries.

A Theological School was formed by this people in Philadelphia, in 1805, and Samuel B. Wylie, D. D. was appointed professor of Theology, in which capacity he officiated about ten years. But the operations of the institution have recently been suspended for the want of funds.

13. *Cumberland Presbyterians.*—They are so called from the name of the first presbytery formed among them. They have a Synod consisting of several presbyteries, and probably fifty or sixty congregations. They reside chiefly in Kentucky and Tennessee; they broke off from the Synod of Kentucky about seventeen or eighteen years ago, be-

cause they were not willing to submit to the regular order and discipline of the Presbyterian Church, especially respecting literary qualifications for the ministry. Their two distinguishing characters now are, that they license and ordain unlearned men, and reject several of the Calvinistic doctrines peculiar to the Presbyterians. (7)

A full account of the Cumberland Presbyterians may be found in Buck's Theological Dictionary, which appears to have been written by one of their number, and is calculated to give a favourable impression respecting them. It is there stated, that they plead the urgent need of the country for ministers, in justification of their departure from the established custom of the Presbyterians; and when arraigned before their tribunals they appealed to the scriptures for their defence, and asked, if God could not as easily call a Presbyterian, not classically learned, to preach the gospel, as he could such of any other denomination.

14. *Number of Presbyterians.*—The Presbyterians in Scotland, in the kirk and among the dissenters, are computed at more than a million and a half. In Ireland, they are said to amount to more than half a million. The greatest part of the million and a half of French Protestants are Presbyterians; and the majority of the inhabitants of Switzerland and Holland are of this denomination. They are to be found in nearly all the German states, and northern kingdoms of Europe; and in Prussia they are very numerous. They also abound in the Dutch settlements abroad, particularly at the Cape of Good Hope, and in the East-Indies. From the best information, I think we may safely estimate the Presbyterian population in Europe and in other parts of the old world, at thirteen millions; in America, I shall estimate them at two millions, making the sum total of fifteen millions of Presbyterians in all parts of the world.

15. *Eminent Men.*—In the Kirk of Scotland, were Robertson, Henry, Leechman, Blacklock, Gerard, McKnight, Blair and Campbell. In the Secession Church, the Ers-

(7) Dr. Miller's letter to the author.

kines, Ralph and Ebenezer ; Boston, Brown, Cameron, Mc Millan, &c.

Among the English Presbyterians, Bates, Baxter, Flavel, Fleming, Howe, Burgess, Lardner, Kippis, Price, Priestly and Enfield.

Among the French Protestants, Claude, Saurin, Beza, Abbadie, Basnage, Allix, Beausobre, Formey, L'Enfant and Moulin.

Among the Swiss, Calvin, Ostervald, Werenfels, and the Turretines, Benedict, Francis and Alphonse.

I am not sufficiently acquainted with the Reformed Church, or the Church of Holland, to make a selection of their eminent men. Among the Arminians or Remonstrants of Holland, besides Arminius, were Episcopius, Grotius and Limborch.

Among the American Presbyterians, are the Presidents of Princeton College, viz. : Dickerson, Burr, Davies, Finley, Witherspoon and Smith ; (8) and the Tennants, Blair, Allison, Bostwick, Macwhorter, Rogers, &c.

16. *Literary Institutions.*—The Scotch and Dutch, and a part of the Universities and Colleges of Switzerland, and five or six of those of Germany, belong to the Presbyterians. They have, also, the entire, or the partial control of about half of the literary institutions of the United States. Probably, there is no denomination except the Roman Catholics who have so many literary institutions under their management as the Presbyterians.

17. *Miscellaneous Remarks.*—It would be easy to multiply the heads for Presbyterians, especially among the Scotch and Irish ; but I have thought they might all be embraced under those above-named. (9) All these bodies have

(8) I have designedly omitted Edwards, as he is supposed never to have joined the Presbyterians, and he is still claimed by the Congregationalists.

(9) Since the article for the European Presbyterians was printed off, I have ascertained that the remnant of the Waldenses, whose churches at present are few and feeble, practise the Presbyterian form of discipline. I have also

essentially the same views of church government, and hold a middle course between Episcopalians and Independents. Among them all we find something which amounts to a Session, a Presbytery, a Synod, and a General Assembly, by whatever names they are called.

These classes of Presbyterians do not indeed, all correspond or commune together, and in some cases there is a great deal of coldness and indifference between them; yet on the article of Presbyterianism they all agree. On this point they feel a fellowship and complacency towards each other, however much they may differ in their opinions upon other matters.

The parity, or equality of ministers being a fundamental article among all Presbyterians, they of course, can have no ecclesiastical dignitaries in their church. The Reformed Church in Germany, the Church of Holland,(1) and perhaps the French Protestants practice the rite of confirmation like Episcopal Churches. Christmas is also observed by the Church of Holland, and it is said, that some regard was paid to both Christmas and Easter, in Geneva, in the time of Calvin;(2) and the Dutch, German and French Presbyterians have prescribed forms of prayer,

learnt that the discipline of the Calvinistick Methodists in Wales, partakes more of the Presbyterian form, than any other. This is a very large and interesting body which has risen, under the labours of Thomas Charles, David Jones and others. Their chapels and preaching places where worship is regularly maintained, amount to three hundred; and there are about two hundred preachers in the connexion. In their different societies they compute that there are upwards of thirty thousand members.—*Bogue and Bennett*, vol. iv. p. 339.

As these two bodies have distinct organizations, and are not immediately connected with, or dependent on any other body, they would naturally form two additional heads for Presbyterians, making their total number fifteen.

(1) Lochman's History.

(2) Adams' R. World Displayed, vol. iii. p. 16.

which they use in some parts of their service. But the British and American Presbyterians generally, are as plain and simple in their worship, and as regardless of the festivals of Episcopal Churches, and as much in the use of extempore prayer, as the Independents.

Presbyterians of all classes and countries, if we except the last, are professedly Calvinistick in their creed; all their ancient symbols exhibit the peculiar doctrines of the great reformer, whose ecclesiastical model they have adopted; but in some of them, especially in Europe, there has been a great falling off from the opinions of Calvin, and a sad dereliction from the piety and zeal of their ancestors.

INDEPENDENTS.

Although the Congregationalists and Baptists adopt the independent form of church government, yet as they are known in the world by other names, it is more suitable to describe them under separate heads.

In this article I shall speak of the Independents, properly so called, and of a few smaller parties whom I have thought proper to arrange under this head.

1. *Independents of England and Wales.*—The early history of the English Independents is involved in that of the Puritans, of whom Mr. Neal has given such a full and interesting account. The first party which struck off from this great body upon the Independent plan, were called *Brownists*, from Robert Brown, whose character is very differently given by different historians. Some condemn him altogether, while others extenuate in some measure the irregular sallies of his zeal and the asperity of his temper. This man, after all his declamations against the Church of England, which he treated as a spurious church, whose ministers were unlawfully ordained, and whose discipline was popish and anti-christian; and all the severity which he received from her hands, after having been by his own declaration, confined to thirty-two prisons, in some of which, he could not see his hand at noon, in the end

went back to the establishment and died in its bosom. It ought to be observed that the modern Independents are generally as unwilling to trace their origin to the Brownists, as the Baptists are to derive their descent from the German Anabaptists. In both cases, they admit that these ancient sects held substantially to their principles, and with suitable explanations, they are not unwilling to acknowledge them as their brethren and progenitors, who drew a rough draft of the plan which they have since corrected and matured.(3)

The English Independents were not distinguished as a body till the time of queen Elizabeth.

“And the first Independent or Congregational church in England, was established by a Mr. Jacob, in the year 1216. Mr. Jacob, who had fled from the persecution of bishop Bancroft, going to Holland, and having imparted his design of setting up a separate congregation, like those in Holland, to the most learned Puritans of those times, it was not condemned as unlawful, considering there was no prospect of a national reformation. Mr. Jacob, therefore, having summoned several of his friends together, and having obtained their consent to unite in church fellowship for enjoying the ordinances of Christ in the purest manner, they laid the foundation of the first independent church in England in the following way. Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity, each of them made an open confession of their faith in Christ : and then, standing together, they joined hands, and solemnly covenanted with each other in the presence of Almighty God, to walk together in all God’s ways and ordinances, according as he had already revealed or should further make known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood ; and others were appointed to the office of deacons, with fasting and prayer, and imposition of hands.

“During the administration of Cromwell, the Independents acquired very considerable reputation and influ-

(3) Buck, Bogue, Bennett and Sabine.

ence ; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power, and who had succeeded soon after the elevation of Cromwell, in attaining a parliamentary establishment of their own church government. But after the restoration, their cause declined ; and in 1691 they entered into an association with the Presbyterians residing in and about London, comprised in nine articles, that tended to the maintenance of their respective institutions. These may be found in the second volume of Whiston's *Memoirs*, and the substance of them in Mosheim. At this time, the Independents and Presbyterians, called from this association the *United Brethren*, were agreed with regard to doctrines, being generally Calvinists and differed only with respect to ecclesiastical discipline. But at present, though the English Independents and Presbyterians form two distinct parties of Protestant Dissenters, they are distinguished by very trifling differences with regard to church government, and the denominations are more arbitrarily used to comprehend those who differ in theological opinions." (4)

The Independents complain that various charges have been unfairly alleged against them by several historians, as *Ciarendon*, *Echard*, *Parker*, and particularly by *Rapin* ; but *Moulin*, *Mosheim*, and some other foreign historians, it must be acknowledged, have done them ample justice, and have given accounts rather flattering than otherwise, of this denomination. And Neal, Buck, Bogue and Bennett, and other writers of their own, have exhibited detailed, and it is presumed, candid views of their body.

The Independents now form the largest body of English dissenters, if we except the Methodists.

"Their original principles both in doctrine and discipline they still retain ; and it may be confidently asserted, that no one class of ministers in any ecclesiastical body of protestants in the world, are more united in their religious sentiments. And what redounds to their honour in the highest degree, no one denomination of Christians on the

(4) Buck's Theological Dictionary, article Independents.

face of the earth, can boast of so great a number of ministers who preach the gospel in purity, as the English Independents ; and as a body, none in a more judicious manner. Men of very profound learning among them are not numerous. They have no sinecures by means of which scholars can spend their years in uninterrupted literary pursuits. They are all men of action, and their studies are blended with the labours of the pulpit, and the care of a congregation. At the same time there are fewer of them ignorant of theology, than in any other body. The generality possess that portion of knowledge of the truths of sacred scripture, and of those things which may be called the peculiar science of ministers of the gospel, which qualifies them for the duties of their office. To the honour of the younger ministers, it may be mentioned, that there never was a greater spirit of improvement, nor a more eager desire to acquire that knowledge which is most important to the service of the sanctuary. If the consideration of this distinction lead every Independent minister, both old and young, to endeavour by laborious study, by active exertions, and by fervent piety to maintain it, and rise to greater eminence, it will redound greatly to the glory of God, and the happiness of mankind.”(5)

The congregations of this people in England and Wales in 1812, amounted to one thousand and twenty-four ; their number of ministers was not probably quite so great.(6)

2. *Whitefieldite Methodists* — This body is so called from George Whitefield, whose name is dear to all evangelical Christians, both in Europe and America. It is well known that Whitefield and Wesley set out together in their evangelical career, and that they soon differed and separated upon doctrinal *opinions* ; while Wesley inclined to the Arminian, Whitefield remained steadfast in the Calvinistick system. The term Calvinistick Methodist is frequently applied to the followers of Whitefield, but as this is a broad distinc-

(5) Bogue and Bennett's History of Dissenters, vol. iv. pp. 330, 331.

(6) Do. do. p. 327.

tion, embracing other sects of Methodists, I shall, under this head, refer only to the followers of this illustrious man.

3. *Lady Huntingdon's Connexion*.—This body arose out of the preceding, and took its name from the distinguished individual whose character is well known in the religious world. In most of the chapels in this connexion the service of the Church of England is used, while none of the formalities of the church are adopted by the Whitefieldites, except kneeling at the communion. Some of the places of worship belonging to both these bodies are the largest and most crowded of any in England, or perhaps in the world; and they are of late increasing the number of small chapels in the inferiour towns and rural parts of the Island. Dr. Haweis was, and the famous Rowland Hill now is a minister of this connexion. A full account of these two bodies may be found in the histories of Haweis, Bogue and Bennett, and Sabine.

4. *Scotch Independents*.—Independency in Scotland took its rise about the year 1728, under John Glass, the founder of the Glassites. But little has been said or known respecting it until about the beginning of the present century, when by the instrumentality of Robert Haldane and others, their cause was much revived, and now the body of Scotch Independents is said to be very large. In 1819, according to the *Scotch Almanack*, there were in what is called the Congregational Union in Scotland, sixty-three churches; but as this is a voluntary association where all are at liberty to join or not, it is said by those who are acquainted with the affairs of Scotland, that there must be many Independent Churches which do not belong to this connexion. There is also a body called the Old Independents, or David Dale's Connexion, in which it is supposed there are about twenty churches. All Scotch Independents, as well as the Baptists, practise weekly communion.

Dr. Wardlaw, the famous opponent of Mr. Yates. in the trinitarian controversy, belongs to the Scotch Independents.

It is presumed there are Independent churches in Ireland in fellowship with those of Scotland, but I have not been able to learn any thing respecting them.

5. *Bereans*.—This name, with reference to what is said of the inhabitants of Berea searching the scriptures daily, has been assumed by a number of small parties, both in Europe and America; but I do not find that any of them have grown into a regular sect, except the one here had in view. It arose in Scotland, under the ministry of Mr. Barclay, about the year 1773. The Bereans agree with the great majority of Christians, both Protestants and Catholics, respecting the doctrine of the trinity, which they hold as a fundamental article of the Christian faith; they also agree in a great measure with the professed principles of both the established churches of England and Scotland, respecting predestination and election, though they allege that these doctrines are not consistently taught in either church. But they differ from the majority of all sects of Christians in various other particulars. Such as, 1st, respecting our knowledge of the Deity. 2d, With regard to faith in Christ, and assurance of salvation through his merits. 3d, Respecting the sin against the Holy Ghost, &c. I do not find any account of the number of this body, neither is it distinctly asserted that they are Independents; but from several items in their history, this fact, I think, may be safely inferred. (7)

6. *Glassites or Sandemanians*, are so denominated in Scotland, from Mr. John Glass, their founder, who was a minister of the established Kirk. But they are now more generally known in England, by the appellation Sandemanians, from Robert Sandeman.

Mr. Glass, about the year 1727, having offended some of his brethren by certain peculiar notions, both of justifying faith, and of the nature of Christ's kingdom as being not of this world, was tabled as an offender before the Presbytery, of which he was a member, and afterwards prosecuted before the Provincial Synod of Angus and Mearns; and hav-

(7) Religious World Displayed, vol. iii. p. 253.

ing been in the course of that prosecution called on by the Synod to answer certain queries, in April, 1728—he gave such answers as were by his judges deemed inconsistent with the standard of the national religion, e. g.—being interrogated, “Is it your opinion that there is no warrant for a national church, under the New-Testament?” He answered, “It is my opinion, for I can see no churches instituted by Christ in the New-Testament beside the universal, but Congregational churches. Neither do I see that a nation can be a church, unless it could be made a congregation, as was the nation of Israel,” &c. For these, and other opinions of a similar nature and tendency, the Synod suspended Mr. Glass from the exercise of his office, in April, 1728; and this is generally represented as the date of the society.

“In consequence of Mr. Glass’ expulsion, his adherents formed themselves into churches, conformable, in their institution and discipline, to what they apprehend to be the plan of the first churches recorded in the New-Testament. Soon after the year 1755, Mr. Robert Sandeman, an elder in one of these churches in Scotland, published a series of letters addressed to Mr. Hervey, occasioned by his *The-ron and Aspasio*, in which he endeavours to show, that *his* notion of faith is contradictory to the scripture account of it and could only serve to lead men, professedly holding the doctrines called Calvinistick, to establish their own righteousness upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman attempts to prove, that faith is neither more nor less than a simple assent to the divine testimony concerning Jesus Christ, delivered for the offences of men, and raised again for their justification, as recorded in the New-Testament. He also maintains that the word faith or belief, is constantly used by the apostles to signify what is denoted by it in common discourse, viz. : a persuasion of the truth of any proposition, and that there is no difference between believing any common testimony and believing the apostolick testimony, except that which results from the testimony itself, and the divine authority on which it rests. This led the way to a controversy among

those who are called Calvinists, concerning the nature of justifying faith, and those who adopted Mr. Sandeman's notions of it; and they who are denominated Sandemanians, formed themselves into church order, in strict fellowship with the churches of Scotland, but holding no kind of communion with other churches. Mr. Sandeman died in Danbury, Con. in 1772.

"The chief opinion and practices in which this sect differs from other Christians, are their weekly administration of the Lord's Supper; their love-feasts, of which every member is not only allowed, but required to partake, and which consist of their dining together at each other's houses in the interval between the morning and afternoon service; their kiss of charity used on this occasion, at the admission of a new member, and at other times when they deem it necessary and proper: their weekly collection before the Lord's Supper, for the support of the poor and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each others' feet, when, as a deed of mercy, it might be an expression of love; the precept concerning which, as well as other precepts, they understand literally—community of goods, so far as that every one is to consider all that he has in his possession and power liable to the calls of the poor and the church; and the unlawfulness of laying up treasures upon the earth, by setting them apart for any distant, future, or uncertain use. They allow of publick and private diversions so far as they are not connected with circumstances really sinful; but apprehending a lot to be sacred, disapprove of lotteries, playing at cards, dice, &c.

"They maintain a plurality of elders, pastors, or bishops, in each church, and the necessity of the presence of two elders in ever act of discipline, and at the administration of the Lord's Supper.

"In the choice of these elders, want of learning and engagement in trade are no sufficient objections, if qualified according to the instructions given to Timothy and Titus; but second marriages disqualify them for the office; and

they are ordained by prayer and fasting, imposition of hands, and giving the right hand of fellowship.

“In their discipline they are strict and severe, and think themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. We shall only add, that in every transaction, they esteem unanimity to be absolutely necessary. See *Letters on Sandemanianism*, by Andrew Fuller—the conclusion of which is well deserving their attention.”(8)

The Sandemanian notion of justifying faith has excited more attention in the religious world than any other thing pertaining to their system. Their sentiments upon this point, it is supposed, are diffused to a considerable extent among some other denominations. The Sandemanians have raised a few congregations in Scotland, England and the United States ; their number has never been large, and it is probable they are now on a decline—but I have no means of obtaining a statistical account of this body.

7. *Distinguishing Sentiments*.—“Many of the Independents reject the use of all creeds and confessions drawn up by fallible men, though they require of their teachers a declaration of their belief in the Gospel, and its various doctrines, and their adherence to the scriptures as the sole standard of faith and practice. They attribute no virtue whatever to the rite of ordination, upon which some other churches lay so much stress. According to them, the qualifications which constitute a regular minister of the New-Testament are, a firm belief in the gospel, a principle of sincere and unaffected piety, a competent stock of knowledge, a capacity for leading devotion and communicating instruction, a serious inclination to engage in the important employment of promoting the everlasting salvation of mankind, and ordinarily an invitation to

(8) *Religious World Displayed*, vol. iii. Evans' Sketch, from which most of this article has been taken, who was supplied with it by a Sandemanian.

the pastoral office from some particular society of Christians. Where these things concur, they consider a person as fitted and authorized for the discharge of every duty which belongs to the ministerial functions; and they believe that the imposition of hands of bishops or presbyters, would convey to him no powers or prerogatives of which he was not before possessed. But though they attribute no virtue to ordination, as conveying any new powers, yet they hold with, and practise it. Many of them, indeed, suppose that the essence of ordination does not lie in the act of the ministers who assist, but in the choice and call of the people, and the candidate's acceptance of that call; so that their ordination may be considered only as a publick declaration of that agreement."

In the early history of the Independents, much is said respecting synods, and other ecclesiastical bodies of this kind; but we are to understand that by whatever name they were called, they were merely councils of advice; for the Independents cannot consistently maintain any higher ecclesiastical assemblies.

8. *Eminent Men*.—In this class, we may enumerate Robinson, Jacob, Owen, Neal, Watts, Doddridge, Orton, Goodwin, Calamy, Henry, Guise, Marshall, Williams, Clark, Gibbons, Buck, Spencer, Winter, &c. Richard Cromwell, son of the Protector, and lady Lisle, were distinguished persons among the Independents.(9) In lady Huntingdon's Connexion, the lady herself, deserves first to be named, as she was *instar omnium*, during her life. She was succeed-

(9) I am not sure but some of the above list were English Presbyterians; neither am I certain that some of those in my list of English Presbyterians were not Independents. As the biographers of these men, have in general, paid no attention to these distinctions—but have merely said that they were Dissenters, Non-conformists, &c. What information I have obtained, has been collected from other sources which may not in all cases, be correct. But I am pretty confident, that the persons in both lists, belonged to one or the other of these bodies.

ed by lady Erskine, a relation of lord Erskine ; she is also deceased. Doctor Haweis, the author of the Church History, was of this connexion. With the Whitefieldites and the Scotch Independents, I am not sufficiently acquainted to furnish a list of their distinguished men.

9. *Literary Institutions.*—The English Independents have patronized various institutions for the benefit of their churches, of a publick and private nature. Those which now exist, are the academies of Homerton, Hoxton, Hackney, Rotherham and Arminster. They have also an academy at Gosport, the chief object of which, is to prepare young men for missions, but students for more general labours are admitted. Lady Huntingdon's Connexion has a college at Cheshunt, a few miles from London.

10. *Number.*—It has already been stated that the English Independents have in their Connexion, one thousand and twenty-four churches. The Whitefieldite Methodists, and the Lady Huntingdon's Connexion, have about sixty places of worship. The Independents in Scotland and Ireland, may be estimated at one hundred and fifty churches, but I have no data by which I can form a possible estimate of the number of communicants, or of the whole population of the Independents.

THE UNITED BRETHREN, OR MORAVIANS. (9)

* Probably no denomination of Christians of equal extent, has excited more attention than the United Brethren, or

(9) The Brethren prefer the denomination of *United Brethren*, to that of *Moravians*, not that the latter term is any way offensive to them, but they justly observe it is too vague and indefinite, since they have spread so much into other countries. They say that it would be as proper to call all Presbyterians Scotchmen, because Scotland is famous for this denomination. But as the name has obtained general currency, I shall frequently use it in the following narrative.

been the subject of so much censure and praise. Some early historians treated their peculiarities with great severity, but for many years past most of those who have written respecting them, have spoken of them in as high strains of commendation as they could desire, or probably deserve. Dr. Haweis, in his Church History, is lavish in their praise. Crantz and other historians of their own, have treated largely of their affairs; the poet Montgomery has lately published a detailed and flattering account of this peculiar people; their periodical publications, and especially their *Missionary Intelligencer and Religious Miscellany*, published in Philadelphia, give much information respecting the operations of the Brethren, both at home and abroad, so that the publick have the means of a pretty thorough acquaintance with this society.

As the Brethren with whom I have conversed, have given their approbation of Buck's account of them in his Theological Dictionary, I shall select most of this article from that candid historian.

1. *Rise, progress, &c.*—"This denomination is said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia, being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cyrillus translated the scriptures into the Scalvonian language.

"The antipathy of the Greek and Roman churches is well known, and by much the greater part of the brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rights of their mother church, united themselves in 1170 to the Waldenses, and sent missionaries into many countries. In 1547, they were called *Fratres legis Christi*, or Brethren of the Law of Christ: because, about that peri-

ed, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the word of God.

“There being at this time no bishops in the Bohemian church who had not submitted to the papal jurisdiction, three priests of the society of United Brethren were, about the year 1467, consecrated by Stephen, bishop of the Waldenses, in Austria, and these prelates on their return to their own country, consecrated ten co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren commenced a friendly correspondence, first with Luther, and afterwards with Calvin and other leaders among the reformers. A persecution, which was brought upon them on this account, and some religious disputes which took place among themselves, threatened, for a while, the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the publick exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which, in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the brethren in general. Some of them fled to England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rights of the church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck, in Moravia, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zinzendorf, and built a village on his estate at the foot of a hill, called Hutberg, Herrnhut, or Watch Hill. The count, who, soon after their arrival, removed from Dresden to his estate in the country, shewed every mark of kindness to the poor emigrants; but being a zealous member of the Lutheran church, he endeavoured for

sometime to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

“The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society, of the Lutherans, and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf, these disputes were allayed; and statutes being, in 1727, drawn up and agreed to for the regulation both of the internal and of the external concerns of the congregation, brotherly love and union were established; and no schism whatever, in point of doctrine, has since that period, disturbed the church of the United Brethren.

“In 1735, the count, who, under God, had been the instrument of renewing the Brethren’s church, was consecrated one of their bishops, having the year before been examined and received into the clerical orders by the Theological faculty of Tübingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect for their having maintained the pure and primitive faith in the midst of the most tedious and cruel persecutions. That his grace, who had studied the various controversies about church government with uncommon success, admitted the Moravian Episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the archbishop, we are assured

that the parliament of Great-Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant Episcopal Church; and in 1794 an act was certainly passed in their favour.

“ This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and count Zinzendorf, himself, sometimes adopted the very improper language of those fanaticks, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged to him, but to those persons, who, writing his *extempore* sermons in short hand, printed and published them without his knowledge or consent.

“ This eminent benefactor to the United Brethren, died in 1760, and it is with reason that they honour his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the word of God.

2. *Form of Church Government.*—“ It has been already observed, that the church of the United Brethren is Episcopal; but though they consider Episcopal ordination as necessary to qualify the servants of the church for the respective functions, they allow to their bishops no elevation of rank or pre-eminent authority; their church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *Conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office: but they do not withdraw from the assembly; for they, to-

gether with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are, one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women, approved by the congregations, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex ; but they have no decisive vote in the synod. The votes of all the other members are equal.

“In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes nor the unanimous consent of all present can decide ; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the Brethren allege as reasons, the practices of the ancient Jews and the apostles ; the insufficiency of the human understanding amidst the best and purest intentions to decide for itself in what concerns the administration of Christ’s kingdom ; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer ; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

“ In every synod the inward and outward state of the unity, and the concerns of the congregations and missions are taken into consideration. If errors in doctrine, or deviations in practice have crept in, the synod endeavours not only to remove them, but by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death ; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved, are consecrated accordingly ; but, by consecration, they are vested with no superiority over

their brethren, since it behoves him who is the greatest, to be the servant of all.

“Toward the conclusion of every synod, a kind of executive board is chosen, and called *The Elders Conference of the Unity*. At present, it consists of thirteen elders, and is divided into four committees or departments. 1. The *Missions*’ department, which superintends all the concerns of the missions into heathen countries. 2. The *Helpers*’ department, which watches over the purity of doctrine, and the moral conduct of the different congregations. 3. The *Servants*’ department, to which the economical concerns of the Unity are committed. 4. The *Overseers*’ department, of which the business is to see that the constitution and discipline of the Brethren be every where maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *Elders’ Conference*, and have the approbation of that body. The powers of the *Elders’ Conference* are, indeed, very extensive ; besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity, as circumstances may require ; authorises the bishops to ordain presbyters, or deacons, and to consecrate other bishops ; and, in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren.

“Besides this general *Conference of Elders*, which superintends the affairs of the whole Unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation are subject. This body, which is called the *Elders’ Conference of the Congregations*, consists—1. Of the *Minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called the *Congregation Helper*. 2. Of the *Warden*, whose office it is to superintend, with the aid of

his council, all outward concerns of the congregations, and to assist every individual with his advice. 3. Of the *Married Pair*, who care particularly for the spiritual welfare of the married people. 4. Of a *Single Clergyman*, to whose care the young men are more particularly committed. And 5. Of those *Women* who assist in caring for the spiritual and temporal welfare of their own sex, and who, in this conference have equal votes with the men. As the *Elders' Conference of each Congregation* is answerable for its proceedings to the *Elders' Conference of the Unity*, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governours, may be intimately known to the supreme executive government of the whole church.

“In their opinion, Episcopal consecration does not confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the *Elders' Conference of the Unity*. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to the Presbyters much in the same way as in the church of England; and in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in publick, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the *Unity of the Brethren*, and over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live. They have economies, or choir houses, where they live together in community; the single men and single women, widows, and widowers, apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated

sum for their maintenance. Their children are educated with peculiar care ; their subjection to their superiours and elders is singular, and appears particularly striking in their *missions* and *marriages*. In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot ; and, it is said, never hesitate when that hath decided the place of their destination. In marriage, they may only form a connexion with those of their own communion. The brother who marries out of the congregations is immediately cut off from church fellowship. Sometimes a sister, by express licence from the Elders' Conference, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may make his own choice of a partner in the society ; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment ; and, however strange this method may appear to those who consult only their passions, or their interests, it is observable, that no where fewer unhappy marriages are found than among the Brethren."

2. *Number of the Society*.—The United Brethren in their home settlements reckon but about twelve or fourteen thousand members ; their converts among the heathen and in their remote settlements, are computed at about thirty thousand.

3. *Literary Institutions*.—Neisky in Upper Lusatia, is the seat of Moravian literature in Europe ; while Bethlehem in Pennsylvania, fifty miles from Philadelphia, contains their most flourishing seminary in America. In the former place they have an academy or college, in which students are prepared to be employed in the congregations among Christians and heathens. They have also a Theological Seminary at Nazareth, nine miles north of Bethlehem.

"In most congregations, and likewise in some few places out of them, (as, at Great Hennersdorf, in Upper Lusatia, and at Montmirail, in the principality of Neuschatel,) boarding schools are established for the children of such parents as are not themselves members of congregations of the Brethren, but who have a decided preference for the method of educating and instructing youth adopted in them, and from this motive, choose to intrust the Brethren with training up their children.

"Such institutions are settled at present,

"For *Boys*, at Great Hennersdorf, near Herrnhut; Klein Welke, Gnadenfeld, Ebersdorf, New Wied, Christiansfeld, Koenigsfeld; Sarepta, in Russia; at Fulnec, Mirfield, and Fairfield, in England; at Grace Hill, in Ireland; Bethlehem, Nazareth, and Salem, in North-America.

"For *Girls*, at Herrnhut, Klein Welke, Gnadenberg, Gnadenfrey, Gnadenfeld, Ebersdorf, New Wied, Christiansfeld, and Koenigsfeld, in Montmirail; at Fulnec, Gommersal, Wyke, Fairfield, Dukinfield, Ockbrook, Bedford, and Tytherton, in England; at Grace Hill, in Ireland; at Bethlehem, Lititz and Salem, in North-America." (1)

4. *The principal settlements of the United Brethren.*—Among their fourteen settlements in Germany, Herrnhut and Neiskey are considered the most important. The Brethren have also settlements in Denmark, Holland, England, Scotland, Ireland, and at Petersburg, and Moscow. In the United States, their principal settlements are at Bethlehem, Salem, N. C. Lititz and Nazareth. They have also many settlements in remote regions. A more particular account of which, will be given under the head of missionary affairs. They have about thirty stations, or settlements among the heathen, and about one hundred and sixty missionaries in their employ.

5. *Eminent men.*—In this class, may be mentioned count Zinzendorf, David, Crantz, J. H. Loskiel, A. G. Spangenburg, Risler, Gambold, Latrobe, &c.

(1) A concise Historical Account of the present Constitution of the Protestant Church of the United Brethren,

6. *General Remarks.*—The synods of the Brethren bear a near resemblance to the General Assembly of the Presbyterians, and consist of deputies from all the Congregations, with the bishops and elders, the inspectors of churches, and certain laymen.

Although the Moravians are Episcopalians, yet their Episcopacy is of a peculiar kind. Their bishops are chosen by lot, out of a number proposed by the Conference. They retain no superiority, they are subject to the Elders' Conference; they have but little of that authority, and deference; and none of those princely revenues and habitations, which, in most other churches are attached to Episcopal sees, and differ but little from their other clergymen, except that they ordain other bishops, as well as their inferior clergy, and labourers of all classes and grades.

The total number of their bishops, I have not yet ascertained. In America, they have two, one at Salem, N. C. the other at Bethlehem, Penn.

The peculiarity of the Brethren respecting marriages, was done away by a General Synod of the church, in 1818. Their former practice of a community of goods, was also abolished about the same time, with the proviso, that landed property belongs to the church as formerly, and is rented by individuals. Class meetings are also discontinued among them; but love feasts they still maintain, which consist of small plain cakes, and a dish of chocolate, tea, or coffee. During this feast, some verses are sung by the congregation, and an address is made by the minister.

“The Pedilavium, or washing of feet, was indeed, used ever since the commencement of the renewed church of the Brethren, at Herrnhut, but only by some individuals, who considered it, as a duty incumbent upon them, literally to fulfil the commandment of Christ. John, xiii. 14, *“Ye also ought to wash one another's feet.”* Yet it was not done previous to the Lord's Supper, and still less in the whole assembly of the congregation. It was not till after the spread of the Brethren in foreign countries and in colonies, that some congregations used it before every celebration of the holy communion. At present, it is done on-

ly at certain seasons, as, on Maundy-Thursday, by the whole congregation, and on some other occasions in the choirs. It is performed by each sex separately, and accompanied by suitable verses, treating of our being cleansed and washed from sin by the blood of Jesus.

"*Dying persons* are blessed for their departure by their elders, during prayer and singing a verse, with imposition of hands. This is not done at the very time of departing; because this is uncertain, and many of the dying do not then possess the presence of mind to attend to it.

"Another peculiar custom, found in the congregations of the Brethren, is their assembling on *Easter-Sunday* morning at sunrise, in their burying-grounds, (2) when the minister pronounces a confession of faith, contained in what is called, *The Easter morning Litany*: at which also those who have died in the Lord as members of that congregation, since the last celebration of Easter, are remembered by name, as having departed in hope of a glorious resurrection." (3)

The Moravians have a plain simple *Liturgy*, which they commonly, though not uniformly use.

"A collection of *Liturgick Hymns* of the United Brethren, containing hymns of praise to the Father, to the Son, and to the Holy Ghost, and hymns for the festival days in the Christian church, liturgies used at baptisms, burials, &c. is in constant and blessed use among the Brethren." (4)

The Moravians are so peaceable, so pious, and so evidently useful to the world, that they have gained peculiar favour in the eyes of most of the sovereigns to whose dominions their evangelical enterprises have carried them. Their settlement at Sarepta, in the government of Astracan, which has lately suffered so much by fire, was begun

(2) In some congregations, owing to local circumstances, they assemble in the church, or chapel. A Concise Account, &c.

(3) A Concise Account, &c. p. 37.

(4) Do. do. p. 35.

about sixty years since, by an imperial ukase of the Russian monarch.

“The unaltered confession of Augsburg, the ancient symbol of the Lutheran Church, especially the first twenty-one doctrinal articles as presented to the emperor Charles V. in the German language, in 1530 ; is acknowledged and received by the Brethren’s Unity, as the standard of their faith. They have, moreover, in their synods, unanimously agreed that no doctrine repugnant to the confession of Augsburg, shall be permitted to be taught in the congregations of the Brethren.”

This confession, it is well known, leaves undefined the main points of controversy between Calvinists and Arminians ; and the Brethren with whom I have conversed, do not hesitate to express their decided preference for the Arminian system.

The terms expressive of *Union* and *Unity* have always been dear to this people, and perhaps no society of Christians has ever more fully exemplified their favourite distinction, than that of the *Unitas Fratrum*. Wherever they have been scattered by persecution, or to whatever realms their adventurous zeal has led them, they have maintained an affectionate brotherhood, and a sentimental union which no terrors could shake, which no changes could destroy. From the frozen hills of Norway to the Carpathian mountains, they have formed a large association of ministers, who assemble annually at Herrnhut, in Lusatia ; and those who cannot attend, communicate with their brethren, by correspondence. (5)

For many years the United Brethren did more in the missionary cause than all the denominations of Protestants put together ; they have shown the practicability of planting the gospel among the most rude and barbarous nations, and probably their example has had no little influence in emulating other communities to the missionary enterprises which are about to bless the world.

(5) Haweis’ Ch. Hist. vol. ii. p. 367.

CONGREGATIONALISTS.

1. *Rise, progress, &c.*—The history of this denomination is contained in a hundred forms, dispersed in all the early histories of New-England, whether civil or ecclesiastical, and yet nothing like a connected history of Congregationalism as a whole, is any where to be found; and of course, my account of this extensive and interesting community, must be desultory and short.

It is often more difficult to form a compendium from a great mass of materials, than from a scanty supply; for it is difficult to know where to begin, or end; and so it is in the case before us. But as the Congregationalists and Independents originated from the same source, being a branch of the same family of English Dissenters, it will be suitable to trace them back to Europe, and give a detailed account of their emigration to this country, for which purpose I shall quote a passage from the eloquent Mr. Webster's discourse, delivered at Plymouth, December 22, 1820, being the termination of the second century after the landing of the New-England pilgrims at that place.

“Of the motives which influenced the first settlers of this country to a voluntary exile, induced them to relinquish their native country, and to seek an asylum in this then unexplored wilderness, the first and principal, no doubt, were connected with religion. They sought to enjoy a higher degree of religious freedom, and what they esteemed a purer form of religious worship, than was allowed to their choice, or presented to their imitation, in the old world.

“It is certain, that although many of them were republicans in principle, we have no evidence that our New-England ancestors would have emigrated, as they did, from their own native country, become wanderers in Europe, and finally undertaken the establishment of a colony here, merely from their dislike of the political systems of Europe. They fled not so much from the civil government, as from the hierarchy, and the laws which enforced conformity to the church establishment. Mr. Robinson had

left England as early as 1608, on account of the prosecutions for non-conformity, and had retired to Holland. He left England, from no disappointed ambition in affairs of state, from no regrets at the want of preferment in the church, nor from any motive of distinction, or of gain. Uniformity in matters of religion was pressed with such extreme rigour, that a voluntary exile seemed the most eligible mode of escaping from the penalties of non-compliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, and put an end to the easy acquisition of the crown of martyrdom. Her long reign had established the Reformation, but toleration was a virtue beyond her conception, and beyond the age. She left no example of it to her successor; and he was not a character which rendered it probable that a sentiment either so wise or so liberal should originate with him. At the present period it seems incredible, that the learned, accomplished, unassuming, and inoffensive Robinson should neither be tolerated in his own peaceable mode of worship in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries. The embarkation of the pilgrims for Holland is deeply interesting from its circumstances, and also as it marks the character of the times: independently of its connexion with names now incorporated with the history of empire. The embarkation was intended to be in the night, that it might escape the notice of the officers of government. Great pains had been taken to secure boats, which should come undiscovered to the shore, and receive the fugitives; and frequent disappointments had been experienced in this respect. At length the appointed time came, bringing with it unusual severity of cold and rain. An unfrequented and barren heath, on the shores of Lincolnshire, was the selected spot, where the feet of the pilgrims were to tread, for the last time, the land of their fathers.

“The vessel which was to receive them did not come till the next day, and in the mean time the little band was collected, and men, and women, and children, and baggage were

crowded together in melancholy and distressed confusion. The sea was rough, and the women and children already sick, from their passage down the river to the place of embarkation. At length the wished for boat silently and fearfully approaches the shore, and men, and women, and children, shaking with fear and with cold, as many as the small vessel could bear, venture off on a dangerous sea. Immediately the advance of horses is heard from behind, armed men appear, and those not yet embarked, are seized, and taken into custody. In the hurry of the moment, there had been no regard to the keeping together of families, in the first embarkation, and on account of the appearance of the horsemen, the boat never returned for the residue. Those who had got away, and those who had not, were in equal distress. A storm, of great violence and long duration, arose at sea, which, not only protracted the voyage, rendered distressing by the want of all those accommodations which the interruption of the embarkation had occasioned, but also forced the vessel out of her course, and menaced immediate shipwreck ; while those on shore, when they were dismissed from the custody of the officers of justice, having no longer homes nor houses to retire to, and their friends and protectors being already gone, became objects of necessary charity, as well as of deep commiseration.

“ As this scene passes before us, we can hardly forbear asking, whether this be a band of malefactors and felons flying from justice ? What are their crimes, that they hide themselves in darkness ? To what punishment are they exposed, that to avoid it, men, and women, and children, thus encounter the surf of the North Sea, and the terrors of a night storm ? What induces this armed pursuit, and this arrest of fugitives, of all ages and both sexes ? Truth does not allow us to answer these inquiries, in a manner that does credit to the wisdom or the justice of the times. This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless oppression. It was conscience, attempting to escape from the arbitrary rule of the Stuarts. It was Robinson

and Brewster, leading off their little band from their native soil, at first to find shelter on the shores of the neighbouring continent, but ultimately to come hither; and having surmounted all difficulties, and braved a thousand dangers, to find here a place of refuge and of rest. Thanks be to God, that this spot was honoured as the asylum of religious liberty. May its standard, reared here, remain forever! May it rise up as high as heaven, till its banner shall fan the air of both continents, and wave as a glorious ensign of peace and security to the nations!"

Such were their difficulties in getting from England to Holland. After being there a few years, a part of them resolved to emigrate to some other country; and for a long time, this afflicted people were in doubt to what distant shore to steer their course. South-America, and even Guinea were sometimes talked of, but at length Virginia was fixed upon, and as Hudson River was then supposed to be included in the broad patent of the virgin queen, that river was selected as the place of their landing, for which they took their departure from the old world; but the Dutch had bribed their pilot, who carried them farther northward, so that they fell in about Cape Cod, and arrived in that harbour the 11th of November.

It was now too late in the year to put to sea again, and after coasting about a while in their boat in search of a place for a settlement, they, on the 22d of December, 1620, landed on the rock of Plymouth, and began the settlement of New-England. (1) The 31st of this month, they, for the first time, attended divine service on shore.

The whole number who landed, including their domesticks, was one hundred and one. But so great was the mortality of this little band of pilgrims, that at the end of the following March, forty-four of their number had died.

The Plymouth colony soon branched out in different directions, and in the course of a few years, a flood of emigrants from England, settled in different parts of this, the

(1) Hutchinson's Hist. of Mass. vol I. p. 12.

barbarous and uncultivated region. And multitudes, who had set their faces towards this western wilderness, were hindered by the powers at home, among whom was Oliver Cromwell, who afterwards swayed the destinies of the British empire.

The first settlers of New-England, being mostly professors of religion, churches of the same persuasion every where arose, and the Congregational cause generally, and for the most part, exclusively prevailed ; and for a number of generations, save here and there some solitary societies of Episcopalians and Baptists, very few, of any other denomination, were to be found in any of the New-England states, except Rhode-Island.

The history of Congregationalism is intimately connected with, and indeed, necessarily involved in the civil history of New-England ; and the writings of Hubbard, Winthrop, Mather, Neal, Prince, Hutchinson, &c. in early times, and those of Belknap, Minot, Sullivan, Williams, Trumbull Holmes, and others of a more modern date, though not all of them professedly ecclesiastical, and none of them entirely so, are yet, virtually histories of the progress and extension of the Congregational cause in New-England.

Although the first settlers of New-England had a most vexatious and perilous course, yet, after their establishment in the country, they acquired great facilities for propagating and maintaining their opinions. In all the states except Rhode-Island, provision was made by law for the support of their denomination, and the great body of leading men in church and state, have always been on their side. And although dissenters are gaining ground very fast in New-England, yet such is the increase of the population in the country, and so numerous and powerful have been the revivals of religion in many of the Congregational churches, that they, as a body, are evidently on the increase.

2. *Eminent men.*—Nearly all the governours and eminent statesmen of all the New-England states except Rhode-Island, and the presidents of all the literary institutions except Brown University, have been of the Congregational-

ist persuasion; among their divines who were not presidents, we may enumerate Cotton, Hooker, Davenport, Pemberton, Elliot, Hubbard, Higginson, Mayhew, Stoddard, Mather, Colman, Cooper, Prince, Bellamy, West, Hopkins, Spring, Smalley, Belknap, Clark, Lathrop, Strong, Buckminster, Worcester, &c. Some of their distinguished divines who have been presidents of colleges, are Chauncey, Willard, Webber, Stiles, the Edwards, Wheelock, Dwight, &c.

3. *Literary and Benevolent Institutions.*—Harvard University, and Yale, Dartmouth, Bowdoin, Middlebury, Burlington, Williams Colleges, and the Amherst Institution, although none of them are so named in law, yet they are all, in fact, Congregational institutions. And the same may be said of the theological seminaries of Andover and Bangor.

The missionary society, entitled the “Board of Commissioners for Foreign Missions,” and the “American Education Society,” though established upon general principles, are supported principally by the Congregationalists.

“The Convention of Congregational ministers in Massachusetts,” which was formed in 1680, and was at first a kind of ministers’ meeting, and afterwards a standing ecclesiastical council for the state, has now become little more than a charitable institution, and has an ample fund for the relief of indigent widows and orphan children of their deceased ministers. This Convention embraces all regular ministers of the Congregational persuasion, whatever their theological opinions may be; and as a large proportion of them are Unitarians, and otherwise anti-orthodox, it is difficult for them to transact any ecclesiastical business in general convention, where clashing interests immediately arise.—And this has led the greater part of the orthodox Congregationalists of this state, to form a General Association which assembles annually in different places.

In all the New-England states the Congregationalists have ecclesiastical bodies, under the title of General Conventions, Associations, &c. all of which amount to about the same thing, and all of them are voluntary com-

binations, which the ministers may attend or not, at their pleasure ; none of which are clothed with any classical authority.

4. *Number*.—As this people have taken no kind of pains to furnish the publick with a statistical view of their denomination, this article must be made out from State Registers, from Morse's Geography, and from communications from individuals ; and from all these it appears, that there are in New-England, upwards of a thousand congregations, and about two hundred in the other states. They have about the same number of ministers in actual employ, either settled or itinerating, besides a large number who are studying for the ministry ; they have probably about one hundred thousand communicants, and their whole population may be computed at a million and a quarter.

5. *General remarks*.—The Congregationalists of New-England, like the Independents of England, have always professed the Calvinistick system. Their confessions of faith, entitled the Cambridge, and Saybrook Platforms, clearly exhibit the doctrines of this creed. But many, in former periods have inclined to Arminian principles, and in modern times a considerable number in Massachusetts, and a few in some other states have more fully renounced the opinions of their ancestors, and adopted those of a more liberal description. But the great body of the Congregational clergy maintain a firm attachment to orthodox principles, and are zealous promoters of the great and successful operations of the present day, for sending the gospel to the destitute and benighted regions of the world.

It is very common in some parts of New-England to denominate this people, Presbyterians, and to use the terms Presbyterians and Congregationalists in a promiscuous manner. But, it will be seen from the preceding accounts that these communities are essentially different, and although there are a few churches in New-England which belong to the Presbyterians. yet none of those are included under this head. Some Presbyterians do, indeed, suppose that many of the Congregationalist clergy have a predilec-

tion for their form of church government, and that they would gladly exchange it for their less efficient mode of discipline ; and in the recent difficulties which some of their churches have experienced, it is not strange if observations have been made, which have furnished occasion for these suppositions ; it is a well known fact, that most of the Congregational ministers who settle without the bounds of New-England, easily fall into the Presbyterian connexion. There is also in the Consociations (6) of Connecticut, an approximation to the Presbyterian model ; but, notwithstanding these things, it is still believed that the great body of the Congregationalists have a decided preference for their simple and popular ecclesiastical regimen ; and that there is no disposition amongst them to exchange it for any other. They complain of a complicated machinery in Presbyterianism, which they do not relish nor desire, and a delegation of power to individuals which they suppose ought to be retained by every church.

BAPTISTS.

“ This denomination,” says Hannah Adams, “ claim an immediate descent from the apostles, and assert, that the constitution of their churches is from the authority of Jesus Christ himself, and his immediate successors. Many others, indeed, deduce their origin as a sect, from much later times, and affirm, that they first sprang up in Germany in the sixteenth century. This denomination of Christians is distinguished from others by their opinions respecting the mode and subjects of baptism. Instead of adminis-

(6) A Consociation with them, differs from an Association in these two particulars : 1. Associations are formed of ministers only, but Consociations consist, also, of delegated laymen, who unite with the clergy in their deliberations and decisions. 2. Associations do not take cognizance of any church difficulties, but Consociations decide upon such difficulties, and leave the parties no court of appeal.

tering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion ; such they insist is the meaning of the Greek word *Baptizo*, to wash or dip, so that a command to baptize is a command to immerse. They also defend their practice from the phrase, *buried with him in baptism*, from the first administrators repairing to rivers, and the practice of the primitive church after the apostles.

“ With regard to the *subjects* of baptism, this denomination allege, that it ought not to be administered to children or infants at all, nor to adults in general ; but to those only, who profess repentance for sin and faith in Christ. Our Saviour’s commission to his apostles, by which Christian baptism was instituted, is to *go and teach all nations, baptizing them, &c.* that is, not to baptize all they meet with, but first to examine and instruct them, and whoever will receive instruction to baptize in the *name of the Father, and of the Son, and of the Holy Ghost*. This construction of the passage is confirmed by another passage. *Go ye into all the world, and preach the Gospel to every creature ; he that believeth and is baptized, shall be saved*. To such persons, and to such only, this denomination says, baptism was administered by the apostles and the immediate disciples of Christ ; for those who were baptized in primitive times are described as repenting of their sins, and believing in Christ. See Acts. ii. 38 ; viii. 37 ; and other passages of scripture.

“ They farther insist, that all positive institutions depend entirely upon the will and declaration of the institutor : and that therefore reasoning by analogy from previous abrogated rites, is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism ought to be our only rule.” (7)

“ They observe, (says Buck,) that the meaning of the word *Baptizo*, signifies immersion or dipping only ; that John baptised *in Jordan* ; that he chose a place where there was much water ; that Jesus came up *out of the water* ; that

Philip and the eunuch went down both *into* the water. That the terms washing, purifying, burying in baptism, so often mentioned in scripture, allude to this mode ; that immersion *only* was the practice of the apostles and the first Christians ; and that it was only laid aside from the love of novelty, and the coldness of our climate. These positions, they think, are so clear from scripture, and the history of the church, that they stand in need of but little argument to support them." (3)

The Baptists claim as their brethren and friends, many of the Seceders from the Greek and Roman churches, in the dark ages of the world, of which we have but little information, except what has been communicated by their own prejudiced historians ; many of the ancient *Unitas Fratrum* in Bohemia and Moravia, from whom the Moravians descended ; and no inconsiderable part of the Waldenses, Albigenses, Petrobrusians, Lollards and Wickliffites. Mosheim has conceded that they justly claim their descent from that large and pious assemblage of witnesses for the truth, who before the rise of Luther and Calvin, lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany ; and that the true origin of that sect which acquired the denomination of *Anabaptists*, is hid in the remote depths of antiquity, and is of consequence, extremely difficult to be ascertained. (4)

Thus far quotations have been designedly made from Pedobaptist writers, and but little more need be said in illustration of their peculiar opinions, except that they infer their correctness—1. From the frequent scripture requirements of faith and repentance before baptism, and the impossibility in their judgment of any but believers being suitably qualified for the ordinance. 2. From the plain, obvious, classical and acknowledged meaning of the original words used to describe the baptismal rite. 3. From the concessions of a great number of very learned Pedobaptists ; and

(3) Buck's Theological Dictionary, p. 35.

(4) Eccle. Hist. vol. iv. p. 424.

the more learned they have been, for the most part, the more ample and explicit have been their concessions.—

4. From the evident traces of the catechumen state in all ancient churches where the candidates for baptism were instructed and prepared before they were baptized, which in their opinion, is a vestige of the ancient doctrine of believers baptism. 5. From the circumstance of the Greek church in all its branches, and in all ages having practised immersion, and the Greeks they suppose, understand their own language best. 6. From the mock baptisms of the ancient heathens in derision of the christians; which were always by immersion, and from the representations of baptism on coins, medals, and in various other ways which always agree with this mode.

The peculiar sentiments of this denomination having spread so much among people of all opinions, to affirm that a man is a baptist, proves nothing more, than that he rejects infant baptism, and holds to believers' baptism, by immersion; he may be a Calvinist or Arminian, a Trinitarian or Unitarian, a Universalist or Swedenborgian; for some of all these classes come under the broad distinction of baptists.

In giving a few sketches of this denomination, I shall arrange them under the following heads:

1. *The Particular Baptists of England and Wales.*—Although the old Baptists of England and Wales, and especially those of the Principality, are confident that their principles have existed in those countries ever since the introduction of christianity into Britain; yet, but little can be learnt respecting the existence of churches among them until about two hundred years since. Before that period, the Baptists had been mixed with other dissenters from the national religion, and had shared with them in the persecutions of the times. After they began to form distinct societies, their sufferings were much augmented, and under the reign of the Stewarts, many of them were exposed to tortures and death. William Sawtre, a Lollard, the first man who suffered death in England on account of religion, is supposed to have been a Baptist. And Edward Wightman, the

last who suffered death in that way, is known to have been of the Baptist persuasion. "So that the Baptists," says Ivimey, "if this supposition be correct, have had the honour of leading the van, and bringing up the rear of that part of the noble army of English martyrs, who have laid down their lives at the stake."

"Mr. Wightman was of the town of Burton upon Trent, he was convicted of divers heresies before the bishop of Litchfield and Coventry, and being delivered over to the secular power, was burnt at Litchfield, April 11th, 1612. He is supposed to be the progenitor of a large family of that name in America, many of whom have been members of different Baptist churches in Rhode-Island, and the neighbouring states of Connecticut and Massachusetts, and not a few of them worthy ministers in their churches. This poor man was accused by his persecutors with Arianism, Anabaptism, and almost every other heretical *ism*, that ever infected the Christian world. He was condemned for holding the wicked heresies of the Ebionites, Cerinthians, Valentinians, Arians, Macedonians, of Simon Magnus, Manes, Manicheus, Photinus, and of the Anabaptists, and of other heretical, execrable, and unheard of opinions." "If," says Crosby, "Wightman really held all the opinions laid to his charge, he must have been either an idiot or a madman, and ought to have had the prayers of his persecutors, rather than been put to a cruel death."

"We have observed that Edward Wightman was the last man who suffered death for religion, in England. But this statement needs some qualification. He was indeed, the last who suffered for conscience' sake by a direct course of law; but multitudes since him, both Baptists and others, have died in prisons, and came by their ends by the various methods of legal persecutions, and lawless outrage, with which implacable adversaries pursued them. Thousands have suffered by fines, scourging, and imprisonment, been driven to exile, starvation, and wretchedness, by a protestant power, which had but a little before drank deep of the bitter cup of persecution. Of many of these sufferers

we have obtained some information, but the history of many others must remain unknown, until that tremendous day, when the righteous Judge of the universe shall make IN-
QUISITION FOR BLOOD." (5)

This class of English Baptists has, for a long time been large and respectable, and furnished some of the most able men among English dissenters. The Baptists in India went out from among them, and are still identified with them in their principles and pursuits.

2. *General Baptists of England and Wales.*—This term from the beginning of the reformation has been applied to that class of English Baptists who hold to a general atonement, to distinguish them from the Particular Baptists, whose views of the atonement are limited to the elect. To this subject, and not to any thing respecting the communion, have the terms General and Particular been applied.

Mr. Ivimey is of opinion that the General Baptists began to found churches in England in the sixteenth century. The church at Canterbury of this persuasion, he observes, is thought to have existed for two hundred and fifty years, and that Joan Boucher, who was burnt in the reign of Edward IV. was a member of it. This is in the county of Kent, and the church of Eyethorn, in the same county, is, according to this author, supposed to have been founded more than two hundred and thirty years.

"How the General Baptists progressed for about a hundred years from the founding of their first churches, I find no particular information, only that they, with their brethren of the Particular belief, were loaded with reproaches, and every where exposed to havock and death.

"In 1661, soon after the restoration of Charles II. the General Baptists among other dissenters, presented an address to his majesty, and petitioned for some alleviation of their miseries. This address was presented by Thomas Grantham; it was signed by forty-one elders, deacons, and brethren, on behalf of themselves and many others in sev-

eral counties of the same faith with them, and was said to be owned and approved by more than *twenty thousand*, whether of their communicants or of their friends and adherents, does not appear. But it is evident that the General Baptists were at this time a large and respectable community, and among their ministers were some of great distinction and usefulness.”(6)

“General Baptists are divided into nearly equal numbers ; one party being called the Old, the other, the New Connexion, or Free Grace General Baptists. The latter differ in scarcely any one point of theology from the Particular Baptists, with the exception of denying election and its consequence, reprobation. They have a small institution for educating young men for the ministry, but most of their churches are supplied by lay-preachers. The Old General Baptists, also have an institution on an equally small scale ; their churches are therefore, most of them supplied in the same way. The New Connexion generally hold *strict*, the Old, in some churches, admit *open* communion. The latter are generally believers in one God, in one person only—differing considerably in their views of the person of Christ, some holding him to have pre-existed in great glory and power. Others admitting, simply his miraculous conception ; and others regarding him as the son of Joseph, equally with that of Mary. This difference of opinion in some of their churches, is considered perfectly compatible with Christian fellowship, because the imprescriptible right of Christians.(7)

The General Baptists have, in some of their churches three distinct orders, separately ordained, *Messengers*, *Elders* and *Deacons* ; and their *General Assembly*, (when a minister preaches, and the affairs of the churches are taken into consideration,) is held annually in Worship-street, London, on the *Tuesday in Whitsun week*, and afterwards

(6) Hist. of the Baptists, p. 225.

(7) Rev. George Smallfield's letter to the author, dated Hackney, near London, Sept. 10, 1818.

dine together with the utmost cordiality. They have thus met together for upwards of a century. (8)

The churches of the Particular Baptists in 1820, in England and Wales, amounted to six hundred and seventy.—The General Baptists, have about one hundred churches.

3. *The Scotch, or Weekly Communion Baptists.*—"It was formerly supposed that there never had existed in Scotland a religious society of the Baptist denomination, before the year 1765; but it now appears that this was a mistake, and that such a society did really exist there as far back as about the middle of the seventeenth century, and which used to meet at Leith and Edinburgh.

"It is more than probable that this church was composed of English Baptists, who had gone into that country during the civil wars. In that case it may be supposed that they were chiefly soldiers, as we know of no other description of men so likely to have emigrated from England to Scotland; and it is well known that there were many Baptists in the army which Cromwell led into that country; a good part of which was left behind for the purpose of garrisoning Edinburgh, Leith and other places." (9)

A little more than fifty years since, the Baptist cause was revived in this country, by the conversion of Robert Carmicheal and Archibald McLean to their sentiments, and their laborious and successful exertions to propagate their opinions among their countrymen. And a few years ago Robert Haldane, Esq. a man of fortune and of great benevolence, and his brother Rev. James A. Haldane embraced the Baptist principles, and became patrons of their cause. Some other men of considerable eminence both from the Kirk and the dissenters have united with the Baptists in this country.

The number of Baptist churches in Scotland is not known, but it is believed they are considerably numerous. The Scotch Baptists, like the Independents of that country, for the most part, if not altogether, practise weekly com-

(8) Evans' Sketch.

(9) History of the Baptists, vol. i. pp. 231, 232.

munion, and a few churches upon that plan, have been raised in this country by ministers from Scotland.

There are a few Baptist churches in Ireland, but as they are for the most part in fellowship with the Baptists in England or Scotland, it does not seem necessary to describe them under a separate head.

4. *The Mennonites of Holland and other places.*—The terms German *Anabaptists*, *Mennonites*, and *Dutch Baptists*, have successively been given to the same denomination of Christians, who are acknowledged both by friends and foes to be the descendants of the Waldenses, Petrobrusians, and other eminent and ancient sects, whose origin according to Mosheim, is hid in the remote depths of antiquity.—They began to be denominated *Anabaptists* or *re-baptizers*, about the time of the reformation, and this name, according to Robinson, was given to them by a Swiss pedant, who could not be easy without letting the world know that he understood Greek.

After Menno's time they were generally called Mennonites; but the Mennonites in process of time settled mostly in Holland, and here they received the common name of the inhabitants of the country, and were called Dutch Baptists. These few explanatory remarks the reader ought to bear in mind, while searching for the history of this people.

A concise and modern account of the Mennonites may be found in Ward's Farewell Letters; it is written with much perspicuity and candour, and is calculated to conciliate the feelings of other Christians towards a denomination which has been the butt of so much calumny and reproach.—According to this account, there were in 1815, in the kingdom of Holland, and in other parts of the continent of Europe more than 300 congregations of this people. The number of ministers is not given, but according to Rippon's Register, in 1790, they amounted to between 5 and 6 hundred.

5. *Associated or Calvinistick Baptists of America.*—This is now the largest body of Baptists in the world, and bids fair to become one of the principal denominations in this country, not only in number, but in point of talents, influ-

ence and respectability. Their history in the most condensed form cannot be given here ; but the author would take the liberty of referring his readers to his work upon that subject, published in 2 vols. octavo, in 1813.

In most parts of the country, this denomination of Baptists were among the early settlers ; their oldest church is that called the first in Providence, formed in 1639, and their first Association was formed in Philadelphia, in 1707.

They have now about 150 Associations, in which are upwards of 3000 churches, about 2500 ministers, stationary and itinerant, and not far from 250,000 communicants.

6. *Seventh Day Baptists or Sabbatarians.*—As the brethren of this sentiment are not numerous, we shall, under this head, give a brief sketch of their history both in Europe and America. The Sabbatarians differ from the Baptists generally in no other article but that of the Sabbath. And upon that subject, as near as I can understand from their writings and conversation, they hold that the ten commandments are all still binding on Christians, and of course, that the *Seventh* day of the week instead of the *First*, ought to be observed as the Christian Sabbath ; that there is no account in the New Testament, that there ever has been, by divine appointment, a change of the Sabbath ; and that it is inconsistent for Christians to profess to obey the ten commandments, and still make an exception of the fourth, which contains the solemn requisition, *Remember the Sabbath day, to keep it holy, &c.* They plead that it was designed by the Former of the Universe, that the *Seventh* day should be observed as the Sabbath, or day of rest, from the creation to the end of the world. They also contend, that whatever respect the early Christians paid to the *First* day of the week, on account of the resurrection of the Saviour, yet that they then, and in after ages, observed the ancient Sabbath, and that this practice of observing two days, was continued to the time of Constantine, when, by an imperial law, the *First* day was established in preference to the *Seventh* ; and that from that period the observation of the *Seventh* day fell generally into disuse. They suppose, however, that there have been Christians in every age,

who have kept holy the Seventh day, but they do not pretend that they can prove this point by historical evidence. The following passage seems much to their purpose, and is the only one of the kind which I have met with in history:

“It was Constantine the great, who first made a law for the observation of *Sunday*; and who, according to Eusebias, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath as well as Sunday, both to satisfy the law of Moses and to imitate the Apostles, who used to meet together on the First day. Indeed, some are of opinion, that the Lord’s day, mentioned in the Apocalypse, is our Sunday, which they will have to have been so early instituted by the Apostles. Be this as it will, it is certain, a regard was had to this day, even in the earliest ages of the church, as appears from the first Apology of Justin Martyr, where he describes the exercise of the day not much unlike to ours.

“By Constantine’s law, made in 321, it was decreed, that for the future, the Sunday should be kept a day of rest in all cities and towns; but he allowed the country people to follow their work. In 538, the Council of Orleans prohibited this country labour; but as there were still abundance of Jews in the Gauls, that the people gave in to a good many superstitious usages in the celebration of the new Sabbath, like those of the Jews among that of the old, the Council declares, that to hold it unlawful to travel with horses, cattle, and carriages, to prepare foods, or to do any thing necessary to the cleanliness and decency of houses or persons, savours more of Judaism than Christianity.”(1)

“At what time the Seventh-Day Baptists began to form churches in England, does not appear; but probably it was at an early period; and although their churches have never been numerous, yet there have been among them, for almost two hundred years past, some very eminent men. The famous family of the Stennetts, for three generations at

(1) Chambers’ Dictionary of Arts and Sciences, Article *Sunday*.—History of Baptists, vol. 2, pp. 412, 413.

least, were of this belief, as were a number of other distinguished members of the Baptist community.”(2)

In 1668, according to a letter from Dr. Edward Stennett to America, there were in England about nine or ten churches of this persuasion ; at present there appears to be but three, two of which are in London.

Rhode-Island was the early resort of the Seventh-Day Baptists, and it now contains about one thousand communicants of this belief. They are also to be found in a number of the other States. The first Sabbatarian church in America, was formed in Newport in 1671 ; to this body two of the former Governors of the State belonged.

The American Sabbatarians are associated in a body, denominated the General Conference, which consists of about two thousand members.

7. *Six Principle Baptists.*—This denomination is given to those who hold the imposition of hands, subsequent to baptism, and generally on the admission of candidates into the church, as an indispensable prerequisite for church membership and communion. They support their peculiar principle, principally from Heb. vi. 1, 2. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works and faith toward God, of the doctrine of baptism and of laying on of hands and of resurrection of the dead, and of eternal judgment.* As these two verses contain six distinct propositions, one of which is the laying on of hands, these brethren have from thence acquired the name of *Six Principle Baptists*, to distinguish them from others, whom they sometimes call *five principle baptists*.—They have an association called the *Yearly Meeting of the Ancient Order of the Six Principles of the Doctrine of Christ*, consisting of nearly twenty churches and ministers, and not far from 1500 members. These people reside mostly in the State of Rhode-Island, and with reference to their antiquity, are often denominated the *old Rhode-Island Baptists*. It is true that Baptists of other descriptions have

(2) History of Baptists, vol. 2, pp. 414, 415.

practised what is called the laying on of hands, and it is but a few years since the practice was relinquished by the old church of Providence. But they have not generally held it like the people in question, as an indispensable prerequisite for the communion.

8. *The Mennonites of America.*—These are precisely the same people as those who bear the name in Europe ; they began to emigrate to this country in the latter part of the 17th century, and settled first in Pennsylvania, where they are still very numerous. There are now in the United States of America, more than two hundred Mennonite churches ; and amongst them some churches contain as many as three hundred members each ; and beside these, meetings are held in many private houses. They are scattered about in many parts, but in some places the whole population are Mennonites, particularly in Lancaster county, and other parts of Pennsylvania.

“The epithets which these people give themselves in their writings, are, *Harmless Christians, Revengeless Christians, Weaponless Christians, &c.* and as such are they considered by the civil rulers. Remarkable on this subject are the words of the Dutch ambassador (Van Beuning) to Monsieur de Turenne : “The Mennonites are good people, and the most commodious to a State of any in the world ; partly because they do not aspire to places of dignity ; partly because they edify the community by the simplicity of their manners, and application to arts and industry ; and partly because we fear no rebellion from a sect, who make it an article of their faith never to bear arms.”(3)

9. *Tunker Baptists.*—The words Tunkers in German, Baptists in Greek, and Dippers in English, are exactly of the same signification. The Tunkers are also called Tumblers, from the manner in which they perform baptism, which is by putting the party's head forward under water, while kneeling, so as to resemble the motion of the body in the action

(3) History of Baptists, vol. ii. p. 438. Edwards' History of the Baptists in Pennsylvania, Ward's Letters.

of tumbling. The Germans sound the letters *t* and *b* like *d* and *p*; hence, the words *Tunkers* and *Tumblers* have been corruptly written *Dunkers* and *Dumplers*.

“The Tunkers originated in Germany more than a hundred years since. The first appearing of them in America, was in the fall of the year 1719, when about twenty families landed in Philadelphia, and dispersed themselves, some to Germantown, some to Skippeck, some to Oley, some to Conestogo, and elsewhere.”(4)

The number of the Tunkers cannot be ascertained; in 1790 they had 33 churches, and probably their number has increased considerably since. They have become adventurers to the western States and territories.

“It is difficult to say what are the definite doctrinal sentiments of the Tunkers; it is said, however, that they hold the doctrine of universal salvation, and hence they are often called Universalists; but this sentiment they are not forward to advance, nor strenuous to defend; and it is probable they maintain it with some peculiar qualifications.”(4)

These people are distinguished for great simplicity of dress and manners, and for wearing their beards.

10. *Free Will Baptists*.—“The first church gathered of this order was in New-Durham, N. H. in the year 1780, principally by the instrumentality of Elder Benjamin Randall, who then resided in that town. Soon after, several branches were collected, which united with this church, and several preachers of different persuasions were brought to see the beauties of a *free salvation*, and united as fellow labourers with Elder Randall.

“December 6th, 1783, the Elders and chosen Brethren from the branches of the church in connection, assembled at Philipsburg, Me. for the purpose of a General Meeting, at which time they agreed to hold a meeting of this kind, four times in each year, hence those meetings were called Quarterly Meetings.”

So great has been the increase of this people, according to a statement contained in their principal vehicle of in-

(4) History of Bap. vol. ii. p. 430.

formation, there were in 1822, in their connexion, 159 ordained preachers, 213 churches, and about 16,000 communicants. (5)

11. *Christian Society*.—"This sect has always been considered a species of Baptists, as they administer baptism in no other way than by *immersing* the candidate. They quote Acts xi. 26, xxvi. 28, I. Peter, iv. 16, in defence of the name which they have assumed, and by which they seek only to be known as a people; regarding all others as the invention of men. The first church of this denomination was planted in Portsmouth, New Hampshire, in the year 1803, since which they have spread extensively throughout nearly all the northern and southern, eastern and western states, and are now the most numerous of all the General Baptists. They have now about *two hundred and fifty* churches, and their communicants are computed at between 15,000 and 20,000. Many of their churches are large and respectable, and the whole of them are organized into Conferences, and these Conferences have erected another, by delegation, called '*The United States' General Annual Christian Conference*,' which convenes in the month of September, and usually continues in session about a week. The Subordinate Conferences are at present 13 in number. The Christian Denomination, being the last that has arisen in America, has experienced great opposition from old and popular sectaries; but their preachers, being fired with a holy zeal, and accustomed to '*endure hardships as good soldiers*,' have pressed through violence, borne reproach, and, by the grace of God, have reaped an abundant harvest. They have many of the peculiarities of a denomination yet in its infancy. Useless forms and ceremonies they profess to reject, and are in the custom of adopting scriptural expressions, and rejecting what they regard as the '*doctrines and commandments of men*' They disdain the application of the term Reverend to the clergy, on the ground that it belongs to Deity alone. They are in sentiment anti-Calvinistick and anti-Trinitarian. They re-

ceive the scriptures as their *only* rule of faith and practice; consequently reject all other creeds and articles of faith." (6)

12. *Emancipators*.—This body was formed in Kentucky in 1805, and consisted of a number of ministers and churches, who had taken a decided stand against slavery, in every branch of it, both in principle and practice, as being a sinful and abominable system, fraught with peculiar evils and miseries, which every good man ought to abandon and bear his testimony against. These are, in substance, their sentiments respecting slavery; and their desires and endeavours are, to effect, as soon as it can be done, and in the most prudent and advantageous manner both to the slaves and to their owners, the general and complete emancipation of this numerous race of enslaved, ignorant, and degraded beings, who are now, by the laws and customs of the land, exposed to hereditary and perpetual bondage. And with sentiments so noble and humane, one would think they must certainly meet the approbation of every benevolent man.

A history of this people was published some years since, by the Rev. Carter Tarrant. Their principles were also well illustrated in a pamphlet published about the commencement of the Society, by David Barrow, entitled "*Involuntary, Unmerited, Perpetual, Absolute, Hereditary Slavery, examined, on the principles of Nature, Reason, Justice, Policy, and Scripture.*" This piece is written in a grave and manly style, and with those nice discriminations, those candid and weighty reasons, which certainly deserve the attention of all who are concerned in slavery, and is well worth the perusal of those who are desirous of making inquiries on the subject.

The Emancipators differ nothing from the Calvinistick Baptists of Kentucky, except in their opposition to slavery, and although but few have openly espoused their cause,

(6) Rev. Reuben Potter's Letter, inserted in the Proceedings of the General Assembly of the General Baptists in London, p. 22.

yet they consider the friends of their principles are numerous through the country.

13. *Free Communion Baptists*.—This denomination is given to an association of about thirty ministers and churches, who reside mostly to the westward of Albany, in the state of New-York. I have not been able to learn anything respecting the history of this people or of their peculiar sentiments, but it is probable they do not differ much from the other Baptists in the country, except in the article which forms their distinguishing character.

14. *The Rogerenes*.—"This sect took its rise at New-London, in Connecticut, about the year 1674; in that year one John Rogers and James his brother, and an Indian by the name of Japheth, were baptized by a Mr. Crandal, then a colleague pastor of the Seventh-day Baptist church in Newport (R. I.) The next year, by the request of these persons, William Hiscox, the senior pastor of the same church, and two of his brethren, viz. Samuel Hubbard and his son Clarke, made them a visit; when another brother, by the name of Jonathan, was baptized, and these four persons were received as members of the Sabatarian church, in Newport, in their usual form, by prayer and the laying-on-of-hands. Soon after this, John Rogers' father-in-law (for what reason I do not find) took from him his wife and children, with whom he was never afterwards united.(7) Thus John Rogers not only lost his wife and children in the outset of his career, but upon her complaints against him, he was carried before the Deputy-Governour of Connecticut, by whom he was sentenced to Hartford jail, where he remained a considerable time."(8)

The Rogerenes in their language and some other peculiarities, resemble the Quakers; hence they have been often called quaker baptists. Some of their distinguishing principles are, to employ no Physicians nor medicines, nor pay

(7) It is related by Morgan Edwards, that she was afterwards married to a lawyer, by the name of Pratt.

(8) History of Baptists, vol. ii. p. 422.

any regard to the Sabbath. A small society of this people, consisting of about ten families, still exists in Groton, near New-London, where they have a printing establishment of their own. They have not long since published a work entitled *The Battle Axe*, which contains animadversions upon other denominations in a style characteristick of this people.

15. *Number*.—Among all these classes of Baptists, according to the best information, are about 5000 churches, about the same number of ministers, of all descriptions; something more than four hundred thousand communicants, and the whole population of the denomination may be computed at over three millions.

16. *Literary and Benevolent Institutions*.—The Particular Baptists of England have academies at Bristol, Bradford, in Yorkshire, and at Stepney Green, near London, principally for Theological purposes. The Academies of the General Baptists have already been mentioned. The English Baptists who have settled in India, have established a flourishing College at Serampore. The Dutch Baptists have a College at Amsterdam. And Brown University in Providence, R. I.—the Columbian College in Washington, D. C.—the Waterville College in Maine, and the Hamilton Theological Seminary in the State of New-York, are either partly or wholly managed by the American Baptists.

The Baptists Missionary Society of England; the Baptists General Convention, of Washington, and the Baptist Massachusetts Missionary Society, are distinguished Missionary Institutions among this people.

17. *Eminent Men*.—Among the Particular Baptists of England, we may enumerate Kiffin, Knollis, Jessey, Canne, Delaune, Beddome, Bunyan, Keach, Hollis, Gill, Evans, Booth, Fuller, Pierce, &c.

Among the General Baptists, Russell, Grantham, Gale, Whiston, Foot, Foster, Richards.

Among the American Associated Baptists, Williams, Callender, Eaton, Hart, Asplund, Edwards, Marshall, Mercer, Morse, Stearns, Waller, Werden, Cook, Gano, Ustick, Backus, Smith, Jones, Manning, Maxcy, Stillman, &c.

But few of the last lists were distinguished for their learning, but all of them have been eminently useful in the American churches.

The names of the most eminent men among the other classes of Baptists have already been mentioned in their history.

18. *General Remarks.*—The Baptists of all descriptions adopt the Independent and Congregational form of church government, and all their ecclesiastical combinations, whether great or small, disclaim any right to interfere with the concerns of individual churches. The Particular Baptists of England, the Baptists of Scotland and Ireland, the Associated Baptists of America, and, a part of the Seventh-day Baptists, adopt the Calvinistick system of doctrine. All the other classes are Arminians, or at least are some of the non-Calvinistick in their creed. All classes of Baptists, except a part of the Christian Society, are Trinitarians. The Free Will Baptists, the Christian society, and a part of the General Baptists of England, admit of open communion, and some few among the other bodies admit the propriety of the practice, but the bodies as such not only decline communion with any christians but Baptists, but scarcely any of them, can in their estimation, consistently commune with each other.

METHODISTS.

The Wesleyan Methodists of Europe and America are precisely the same people in sentiments and general views, but as they have distinct organizations as ecclesiastical bodies, I shall describe them under separate heads.

1. *The Protestant Methodists of England, Ireland, &c.*—“This denomination was founded in the year 1729, by Mr. Morgan and Mr. John Wesley. In the month of November, that year, the latter being then fellow of Lincoln College, began to spend some evenings in reading the Greek testament, with Charles Wesley, student, and Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College. Not long after, two or three of the pupils of Mr. John Wesley, and one pupil of Mr. Charles Wesley, ob-

tained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, and Mr. Hervey; and in 1735, by the celebrated Mr. George Whitefield, then in his 18th year. At this time their number in Oxford amounted to about 14. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up;" alluding to a sect of ancient physicians who were called Methodists because they reduced the whole healing art to a few common principles, and brought it into some method and order.

At the time this society was formed, it is said the whole kingdom of England was tending fast to infidelity. "It is come," says bishop Butler, "I know not how, to be taken for granted by many persons, that christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious; and accordingly, they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principle of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labours and benevolence: Mr. Wesley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent: and so prosperous was the scheme, that they quickly increased their fund to 80*l.* per annum. This, which one would have thought would have been attended with praise instead of censure, quickly drew upon them a kind of persecution; some of the seniors of the University began to interfere, and it was reported, "that the college censors were going to blow up the *godly club*." They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue: so that the society still continued, though they had suffered a se-

vere loss in the death of Mr. Morgan, who, it is said, was the founder of it. In October, 1735, John and Charles Wesley, Mr. Ingham, and Mr Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the gospel to the Indians. After their arrival. they were at first favourably received, but in a short time lost the affections of the people ; and, on account of some difference with the store-keeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon succeeded by Mr. Whitefield, whose labours in that part of the world are well known.

“ After Mr. Whitefield returned from America, in 1741, he declared his full assent to the doctrines of Calvin.— Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favour of Christian perfection and universal redemption, and very strongly against unconditional election and reprobation, a doctrine which Mr. Whitefield believed to be scriptural. The difference therefore, of sentiments between these two great men, caused a separation. Mr. Wesley preached in a place called the Foundery, where Mr. Whitefield preached once, and no more. Mr. Whitefield then preached to very large congregations out of doors ; and soon after, in connexion with Mr. Cennick, and one or two more, began a new house in Kingswood, Gloucestershire, and established a school that favoured Calvinistical preachers. The Methodists, therefore, were now divided ; one part following Mr. Wesley, and the other, Mr. Whitefield.” (9)

Under the management of Mr. Wesley, the Methodists acquired a permanence and stability which has enabled them to pursue their course with steadiness and success, and their number and capacities have become very great.

2. *Methodist Episcopal Church in the United States.*— “ The first Methodist society in the United States of America, was formed in the city of New-York, in the year 1766, by a few Methodist emigrants from Ireland. Among these was a local preacher, by the name of Philip Embury. He

(9) Martindale's Dictionary, pp. 473, 474.

preached the first Methodist sermon in a private room, to those only who had accompanied him to this country. The name of Methodist and his manner of preaching, being a novelty in this country, soon attracted attention, and many came to hear the stranger for themselves; and the number of hearers so increased, that the house in which they assembled very soon became too small to contain all who wished to hear. They accordingly procured a larger place. About this time, considerable attention was excited by the preaching of captain Webb, who came from Albany, where he was stationed, to the help of Mr. Embury. This gentleman had been converted to God under the preaching of Mr. Wesley, in Bristol, England, and being moved with compassion towards his fellow-men, although a soldier, he now employed his talent in calling sinners to repentance. Through his, and the labours of Mr. Embury, the work of God prospered, and the society increased in number and stability. From the place they now occupied, which soon became too small to accommodate all who wished to attend their meetings, they removed to a rigging loft, in William-street, which they hired, and fitted up for a preaching room.

“Such was their continual increase, that, after contending with a variety of difficulties for want of a convenient place of worship, they succeeded in erecting a meeting-house, in John-street, in the year 1768.

“About the same time that this society was establishing in New-York, Mr. Strawbridge, a local preacher from Ireland, commenced preaching, and formed a small class in Frederick county, Maryland.

“In October, 1769, two preachers, Messrs. Richard Boardman and Joseph Pilmore, being sent under the direction of Mr. Wesley, landed in America; and in 1771, Messrs. Francis Asbury and Richard Wright came over. The first regular conference was held in Philadelphia, in the year 1773, under the superintendence of Mr. Thomas Rankin, who had been sent by Mr. Wesley to take the general oversight of the societies in this country. These zealous missionaries, spreading themselves in different directions

through the country, cities and villages, in extending the influence of evangelical principles and holiness among the people

“During the revolutionary war, all the preachers, except Mr. Asbury, returned to their native land. But prior to this event, the head of the church had, under the energetick labours of Mr. Asbury and his colleagues, called forth some zealous young men into the ministry, whose labours were owned of God in the awakening and conversion of souls. These men of God, under the superintendence of Mr. Asbury, who laboured hard and suffered much during this sanguinary conflict, continued in the field of gospel labour; and, notwithstanding the evils inseparable from war, they witnessed the spread of pure religion in many places.

“At the conclusion of the revolution, in the year 1784, Dr. Thomas Coke came to America, with powers to constitute the Methodist societies in this country, into an independent church. Hitherto the societies had been dependent on other churches for the ordinances of baptism and the Lord’s supper, as the Methodist preachers were considered only lay-preachers, and according to the uniform advice of Mr. Wesley, had declined administering the ordinances. This had occasioned much uneasiness, among both preachers and people, in this country. They therefore, earnestly requested Mr. Wesley to interpose his authority, and furnish them with the ordinances independently of other denominations. After maturely weighing the subject in his own mind, he finally resolved, as the United States had become independent of both the civil and ecclesiastical polity of Great-Britain, to send them the help they so much needed. Accordingly, being assisted by other presbyters of the church of England, by prayer and imposition of hands, he set apart Thomas Coke, LL. D. and a presbyter of said church, as a superintendent of the Methodist societies in America; and directed him to consecrate Mr. Francis Asbury for the same office. In conformity to these instructions, after his arrival in the United States, a confer-

ence of preachers was assembled in Baltimore, December 25, 1784, amounting in all to sixty-one. Having communicated his instructions, and the contemplated plans for the future government of the societies, which were generally approved, Mr. Asbury, being first elected by the unanimous voice of the preachers, was ordained by Dr. Coke, first to the office of deacon, then elder, and then superintendent or bishop. Twelve of the preachers were elected and ordained elders at the same conference.

“These proceedings gave very general satisfaction to preachers and people. The number of members in society at this time, was 14,988, and of preachers eighty-three. And as an evidence of the benefits resulting from the recent organization of the church, the work of God grew and multiplied more than ever, and many were added to the church. Mr. Asbury being thus commended to the grace of God and the affections of the people, took a more general oversight of the whole church, travelling from one part of the continent to another, preaching the gospel of the kingdom and assembling the preachers at different times and places, and appointing them to their several stations. In consequence of extending over so large a territory, for they soon spread over all the settlements in the United States, it became inconvenient for all the preachers to convene at one time and place; they were therefore divided into several annual conferences, at a suitable time and distance from each other, for the superintending bishop to meet with them, direct their councils, and assign each man to his work. But these separate assemblies, unless they *all* agreed in each others regulations, could ordain nothing that should be binding upon the whole; and therefore, to supply this sufficiency of the government, a general conference, composed of all the travelling elders, was found expedient and necessary.⁽¹⁾ Which accordingly was formed in 1808. Their number of Conferences have since increased to twelve.

(1) Martindale's Dictionary, pp. 478, 4.9.

These two bodies embrace the greatest part of the Methodists in the world ; but there are a few seceding parties, which may be arranged under the following heads.

3. *The New Connexion of English Methodists.*—This body arose out of a separation from the Wesleyan establishment, in England, in 1797 ; and the grounds of their separation, they declare to be *church government and discipline*, and not doctrines as affirmed by some of their opponents — This party is sometimes called Kilhamites, from Mr. Alexander Kilham, who took so active a part in the separation, that he is considered, by many, as the head and founder of the *New Connexion*. According to the last accounts, the New Methodists had twenty circuits, about forty preachers, and 7 or 8000 members.

4. *The General Conference of the United Societies of the Wesleyan Methodists.*—This body was formed in Ohio, in 1820 ; their constitution, their rules and regulations, and their articles of faith, occupy a pamphlet of about sixty pages, but no statistical view of their body has been obtained. The following extracts from the introduction to their Constitution, give us some view of the scope and design of their establishment.

“The following Constitution of the United Societies of Wesleyan Methodists,” has been formed, and is now submitted to the publick for consideration ; how far we may have succeeded in meeting their views, time only can disclose. We, however, rest satisfied, that our intentions are pure, and that our object is to promote the happiness of man.

“In proposing this plan, we have in view the equal rights and privileges of all, who may attach themselves to these societies.

“The friends of religion and humanity will see by examining this Constitution, that we are determined to preclude the practice of Slavery ; and it is confidently believed that such a measure will meet the approbation of the people of this enlightened age ; and we believe a society organized on such principles, cannot fail of success. We shall only add, that as we live under a government that gives

toleration to all religious denominations, and a preference to none, that we shall find protection, and share in the blessings that are secured to us through the grace and providence of God.

“After mature deliberation we are of opinion that it is our duty to be united under some form of church government, and being fully convinced, after examining the history of the Christian church, that we are not bound to submit to any hierarchy whatever: and believing that it is our privilege, as free men, to form such a system of government as will be best calculated to promote our happiness, and to secure peace and harmony among mankind.

“With such sentiments and views we feel disposed to submit our plans to the consideration of the christian world; placing our confidence in Christ as the great head of the church, and taking the holy scriptures as our guide in all matters of faith and practice, praying that we may be led in the way of *truth* and *holiness*, and preserved blameless.”

5. *Conference of the Methodist Society in the city of New-York.*—This body was formed a few years since, principally by the ministry of a Mr. Stilwell, on which account they are frequently called Stilwellites. The reasons of their secession from the main body, of the Methodists, are set forth at large in a work, entitled “*Historical Sketches of the rise and progress of the Methodist Society in the city of New-York.*” By Samuel Stilwell.” Sold by William M. Stilwell, 144, Bowery.

This body, in 1822, contained seven societies, sixteen preachers, and over one thousand members.

6. *Reformed Methodists.*—This name is given to a collection of fifteen or twenty societies in New-England, who are sometimes called Brit Methodists, on account of the Rev. Mr. Brit, being a leading man among them.

It is believed that there are other small parties of seceding Methodists in different parts of the country, but no information which can be relied on has been obtained respecting them. The articles of all these separate bodies are merely the echo of those contained in the Methodist

discipline ; in all their proceedings, they also copy very closely the original model ; and the grounds of their separation may be clearly traced to the want of submission to that classical authority which Mr. Wesley took so much pains to establish in the church.

7. *Eminent Men.*—Under this head may be mentioned the two Wesleys, John and Charles ; Fletcher, Coke, Asbury, &c.

8. *Number.*—I shall give a more particular account of the number of Methodists in the recapitulation of denominations ; and shall only now state that they have between two and three hundred thousand members in England, Ireland, and other parts of the eastern continent, and over three hundred thousand in this country ; making the sum total of between five and six hundred thousand Methodists in all parts of the world.

9. *General Remarks.*—Mr. Wesley, the venerable founder of this sect, is universally allowed to have been an extraordinary and highly distinguished character.

“Whatever may be thought of his peculiar sentiments, no one can deny him the credit of truly apostolick zeal and perseverance in what he conceived to be the way of duty. For upwards of fifty years he travelled eight thousand miles each year, on an average, visiting his numerous societies, and presided at 47 annual conferences. For more than sixty years, it was his constant practice to rise at four o'clock in the morning ; and nearly the whole of that period to preach every morning at five. He generally preached near twenty times a week, and frequently four times a day. Notwithstanding this, very few have written more voluminously than he ; divinity, both controversial and practical ; history, philosophy, medicine, politicks, poetry, &c. were all, at different times, the subjects on which his pen was employed. Besides this, he found time for reading, correspondence, visiting the sick, and arranging the matters of his numerous society ; but such prodigies of labour and exertion would have been impossible, had it not been for his inflexible temperance, and unexampled economy of time. Yet, to suppose that he had no failing, or

that he was free from faults, would be absurd ; but after viewing his personal character, his various labours, the greatness of his sufferings, and the extent of his success, with an unprejudiced mind, it is impossible to deny him the character of a singularly great and worthy man. In 1791, he finished his earthly career, in the eighty-eighth year of his age. (2)

The Methodists do not hesitate to acknowledge themselves Arminians ; for twenty years their main periodical work in England, was entitled "*The Arminian Magazine* ;" but yet, being the decided friends of experimental religion, they are not willing to be associated with many of those heartless and unfeeling professors who pass under this general name ; and their definition of the lost condition of man approaches pretty near to the Calvinistick notions of original sin and total depravity. The Methodists are, indeed, Episcopalians ; they have bishops in America, but none in England ; they have three orders in the ministry, but still it may be said of them as of the Moravians, that their Episcopacy is limited and peculiar. The ideas of *love feasts*, *class meetings* and *conferences*, some have supposed Mr. Wesley obtained among the Moravians, with whom he spent some time at Herrnhut.

"Each denomination of Christians has some peculiarity of character, by which it is distinguished from others. And the preceding outline of the Methodist Episcopal Church, will, it is presumed, enable the reader to form a tolerably correct idea of its characteristick distinction. And those who have witnessed the rise and progress of the church, in the midst of a variety of reproaches and oppositions, will be ready to admit that a remarkable zeal for the salvation of souls, has distinguished the Methodist ministry from the beginning ; and that this zeal, tempered with love to God and man, has evinced itself by an extended and persevering plan of diffusing the gospel, by an itinerating ministry ; and also, by a success in the awakening and conversion of souls, scarcely to be paralleled in ecclesiastical his-

tory, since the apostolick age. These are facts known and read of all men. And no less evident has been their own personal devotion to the cause of God, and to the interests of Jesus Christ.

“That particular doctrine, which has characterized all their preaching, is *salvation by grace through faith in the atoning merits of Christ*; and no less strenuously have they enforced the necessity of *holiness of heart and life*, or the entire sanctification of the soul and body to God. And bating somewhat for the enthusiasm of some, the ignorance and irregularity of others, perhaps it is not too much to say, that no sect of Christians has maintained a more unexceptionable character, for strict adherence to the precepts of Christ.

“To undertake to estimate the comparative merits of the several sects of Christians might seem invidious; and it would be equally so, to draw a general conclusion, either for or against any body of people from the conduct of a few individuals. All, however bright they may have shone, have had their spots; and it is granted, without any disparagement to the character of the main body, that there have been individuals among the Methodists who have disgraced themselves and their brethren; while the great majority of both preachers and people, have evinced deep devotion to God, and an ardent attachment to truth and holiness, and have done much to advance the kingdom of Christ among men.” (3)

(3) Martindale's Dictionary of the Holy Bible, article Methodists; Methodist discipline. Religious World Displayed, vol. iii. Minutes of the British, Irish and American Conferences.

THE QUAKERS OR FRIENDS.

1. *Rise, Progress, &c.*—The members of this society denominate themselves *Friends*, or the *Society of Friends*. The name of *Quakers* was imposed, not assumed;—it is expressive of *facts* rather than of *tenets*, and, though an epithet of reproach, seems to be stamped upon them indelibly. The appellation of *Friends*, they borrow from primitive and scriptural example, viz. “*Our friends salute thee. Greet the friends.*” III. John v. 14. But when they address the king’s majesty, and even in their common transactions in the world, they very modestly denominate themselves the people called *Quakers*, by which name they are more generally known.

Tenets somewhat similar to those of the Quakers appeared in the primitive church, among the *Ascodrutæ*, as we read in Theodoret; and again, about the latter end of the 4th century, among the *Messaliani*, or *Euchitæ*, who were for prayer without sacraments; but the people now known by that name, took their rise in England, about the middle of the 17th century, and rapidly found their way into other countries in Europe, and into the English settlements in North-America.

They themselves tell us, that, in the 17th century, a number of men, dissatisfied with all the modes of religious worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their “Honourable Elder,” George Fox, who, being “quickened by the immediate touches of divine love, could not satisfy his apprehensions of duty to God, without directing the people where to find the like consolation and instruction.” In the course of his travels, he met with many “seeking persons,” in circumstances similar to his own. and these “readily received his testimony.” “He was one of the first of the Society of Friends, who were imprisoned. He was confined at Nottingham in the year 1649, for having publicly opposed a preacher, on a point of doctrine; and in the following year, being brought before two justices in Derbyshire, one

of them," (Justice Bennett) " scoffing at George Fox, for having bidden him, and those about him, to tremble at the word of the Lord, gave to our predecessors the name of *Quakers*; an appellation which soon became, and hath remained our most usual denomination; but they themselves adopted, and have transmitted to us, the endearing appellation of *Friends*." (1)

In the opinion of Moses Brown, Esq. an aged and very respectable member of the Friends' Society, of Providence, R. I. the accounts given of their society by Hannah Adams and Rev. Robert Adam, are much to be preferred to any thing of the kind extant. " But as all of them," says this worthy correspondent, " seem rather too indefinite as to the commencement of our Society," I have taken the following from George Fox's Epistles, written with a view to inform posterity of their rise and progress. In page 2d of his Folio Volumes of Epistles, and nowhere else published that I know of, are these words. " And the truth sprang up first, (to us as to be a people to the Lord) in Leicestershire in 1644, and in Warwickshire in 1645, in Nottinghamshire in 1646. In Derbyshire in 47, in the adjacent counties in 48, 49, and 50, and in Yorkshire in 1651, in Lancashire and Westmoreland in 1652, in Cumberland and Northumberland in 1653, in London and most parts of the Nation of England, Scotland and Ireland in 1654; and in 55 many went beyond sea where truth sprang up, and in 1656 truth broke forth in America and other places. In 1659, there was a printed paper sent in to the English Parliament, signed by 164 Quakers, who were then in waiting before the Parliament House, offering themselves to go to prison for the relief of that number then in prison, of their brethren, person for person, instead of such of their brethren as were under confinement, and might be in danger of their lives through extreme durance, the names of whom,

(1) Summary of the History, Doctrine, and Discipline of Friends, 8th Edition; London. W. Philips.—Religious World Displayed, vol. iii. pp. 318, 319.

and a copy of the paper are recorded in Biss' preface to the *Book of Sufferings*, vol. I."

2. *Distinguishing Sentiments*.—"We agree with other professors of the Christian name, in the belief of one eternal God, the creator and preserver of the universe; and in Jesus Christ his son, the Messiah, and Mediator of the new Covenant.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and contented with that knowledge which divine wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless we acknowledge and assert the Divinity of Christ, who is the wisdom and power of God unto salvation."

"To Christ alone we give the title of the word of God, and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit from which they were given forth; and we hold, with the apostle Paul, that they are able to make wise unto salvation, through faith which is in Christ Jesus."

"We revere those most excellent precepts which are recorded in Scripture, to have been delivered by our great Lord, and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come every man will be rewarded according to his works. And further, it is our belief, that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, every man coming into the world, is endued with a measure of the Light, Grace, or good Spirit of Christ; by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and corrupt propensities of his fallen nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but this divine grace, which comes by Him who hath overcome the world, is, to those who humbly and sincerely seek

it, an all-sufficient and present help in time of need. By this, the snares of the enemy are detected, his allurements avoided, and deliverance is experienced through faith in its effectual operation : whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, into the marvellous light and kingdom of the Son of God."

"Being thus persuaded that man, without the spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation ; we think this influence especially necessary to the performance of the highest act of which the human mind is capable, even the worship of the Father of lights and of spirits, in spirit and in truth ; therefore we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One.— Yet although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, in testimony of their dependence on the Heavenly Father, and for a renewal of their spiritual strength.— Nevertheless, in the performance of worship, we dare not depend, for our acceptance with him, on a formal repetition of the words and experiences of others ; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true sight of our condition bestowed upon us ; believing even a single sigh, (2) arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God, than any performances, however specious, which originate in the will of man." (3)

As most of the compendiums respecting the Friends contain little more than extended details of their opinions, and it being the design of this work to dwell mostly on historical events, this article must of necessity be short.

Much is said respecting the Quakers' opinion of *inward light*, &c. ; but when fully examined, their views upon this

(2) Romans, viii. 26.

(3) Religious World Displayed, vol. iii. pp. 321, 324.

subject do not appear to be altogether unlike those of many other Christians. They do indeed say in the words already quoted, that every man coming into the world is endued with a measure of the Light, Grace, or good Spirit of Christ, &c.

But they also assert that "we are sensible that a true and living faith is not produced in the mind of man by his own effort ; but is the free gift of God in Christ Jesus, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience." (4)

The Quakers are also accused of setting less by the scriptures than other professors of christianity, and of exalting their own spiritual manifestations above them. It is true they decline calling them the word of God, and choose to apply that appellation alone, to Jesus Christ ; and it is also evident that Barclay, and many other of their writers have spoken of the scriptures in terms very different from those which Christians generally accustomed to employ ; but the disposition of this people towards the Bible and Bible Societies, for the last twenty years, has produced a material change in the publick mind respecting their views of the volume of inspiration. Some of their society were among the very first persons who met to form the BRITISH AND FOREIGN BIBLE SOCIETY, (5) and that noble institution has always received a generous patronage from this denomination. A similar statement may be made in favour of the Quakers with reference to the American Bible Society. The late Obadiah Brown, of Providence, was the Treasurer of the Rhode-Island Bible Society, from the origin of that institution, until his death, and performed that office with much ability and cheerfulness. He also bequeathed the society \$ 1000 in his will. These with many other acts on the part of this denomination, which shew that they are willing to rest the weight of their opinions on the scriptures alone without note or comment,

(4) Religious World Displayed. vol iii. p. 329.

(5) Owen's History of the British and Foreign Bible Society, p. 21.

and their cordial and generous co-operation with other Christians, to promote the circulation of this invaluable treasure, until it shall be put into the hands of every individual of Adam's wretched race, cannot but soften the public prejudices against them.

The author has taken the liberty in another part of this work to class the Friends in the general list of Arminians, and although they have some expressions peculiar to themselves, yet when their sentiments are analyzed, they will be found to differ but little from the main body of those, who pass under this name.(6) The leading doctrines of Calvinism they decidedly disapprove, and in all disputes upon theological questions they favour the Arminian side.

The Quakers agree with the Baptists in denying infant baptism, and concede to them that if the ordinance is to be administered at all, they have the right mode of administration; and the Baptists and Quakers being associated together under the term Antipedobaptists, which some writers have seen fit to adopt, their arguments also against the Pedobaptists being exactly alike, has had a tendency to produce an affinity and friendship between them.(7)

(6) Moses Brown agrees to this statement as a matter of fact, but observes they do not wish to be identified with the advocates of any sectarian creed.

(7) The following anecdote will illustrate what is said above, and it is hoped will not be offensive to any of my readers: D—— S——, a famous Quaker preacher fell into a dispute upon baptism with a Presbyterian minister, with whom he was unacquainted. The minister pressed him hard with the current language of scripture upon the subject, such as "*Repent and be baptized. Who can forbid water. They went down into the water, &c.*"—to whom Mr. S—— at length replied, art thou a Baptist? No, was the answer. What then? A Presbyterian, was the reply.—What business then, hast thou, with thy neighbour's weapons to fight me with?

That, said a Roman Catholick, to whom the author related this anecdote, is exactly the case between the church

They agree also with the Mennonites, the Tunkers and the Shakers, in their views of oaths and war. But in their practice of a silent, reflect, and contemplative manner of devotion, both in publick and private; in their plainness of language and dress; in their promoting females to the gospel ministry; and some other peculiarities, they differ from most other denominations. Their mode of church government is somewhat anomalous, but it appears to partake more of the Presbyterian form, than of the Episcopal or Independent. The Quakers have moreover been considered as inclined to Socinian principles, and Mr. Yates has enrolled William Penn in his list of Unitarians. But the friends of this distinguished man are are very positive, that his sentiments on this point are much mistaken. I know not how it is in other parts of the world, but the few attempts which have been made in New-England, to introduce Socinian principles among this people, have been decidedly discountenanced.

“However few of other denominations may be disposed to think well of the religious opinions of this people, or of many of their peculiar customs, it cannot be denied that the Quakers, as members of society, are a very respectable body; and that, though they have a church (if that term may be used in regard to their society) not only without sacraments, but even without a priesthood, and a government without a head, they are perhaps the best organized and most unanimous religious society in the world. Their benevolence, moral rectitude, and commercial punctuality have excited, and long secured to them, very general esteem; and it has been well observed, that in the multitudes that compose the vast legion of vagrants and street beggars, not a single Quaker can be found.”(8)

3. *Numbers.*—In England and Wales their number has been reckoned at about fifty thousand, in Scotland they are

of England and us. They have derived their Episcopal Apostolical succession from us, and yet they oppose us with all their might.

(8) Religious World Displayed, vol. iii. p. 348.

said to amount to about 300; they are considerably numerous in Ireland, and a few of them are found in Germany and France. Their congregations in America amount to nearly seven hundred.

Something more respecting their number of members, and their whole population will be stated in the recapitulation of denominations.

4. *General Remarks.*—The Quakers in the commencement of their operations, were subject to much persecution and reproach; but at present they are universally respected as a very peaceable, industrious and useful community. They have been subject to much vexation and inconvenience, both in Europe and America, on account of their refusing to bear arms or to perform military duty — But civil rulers are beginning to learn that it is best to look to fighting characters for the purposes of war, and to let the peaceably disposed alone.

THE NEW JERUSALEM CHURCH, OR SWEDENBORGIANS.

“The Swedenborgians, commonly so called, denote that particular denomination of Christians, who admit the testimony of *Baron Swedenborg*, and direct their lives in agreement with the doctrines taught in the theological writings of that author. Not that they call themselves by that name, or wish it to be applied to them, since they rather choose to be considered as the disciples of Jesus Christ, and glory in the name of Christians, in preference to any other title whatsoever.”(9)

1. *The character and writings of the founder of this sect.*—“The author from whom this denomination of Christians derive their name, was the son of a Bishop of West Gothia, in the kingdom of Sweden, whose name was *Swedenborg*, a man of considerable learning and celebrity in his time.”

(9) Religious World Displayed, vol. iii. p. 397.

"It does not appear that the theological writings of Baron Swedenborg were much attended to during his life time, except by his particular friends; but after his decease, they began to be translated into several modern languages, as the *German*, the *English*, and *French*, and were much sought after by the serious and well disposed."

"A society of gentlemen, in Manchester, formed only for the purpose of publishing and circulating them, have printed, in the course of a few years, upwards of 16,000 copies, as appears from the annual reports of the society. Various societies have also been formed in different parts of England, for reading and discoursing on these writings."(1)

"The first of Swedenborg's theological works, which presents itself to our observation, is the *Arcana Cœlestia*, or Heavenly Mysteries contained in the sacred Scriptures, being an explanation of the books of *Genesis* and *Exodus*. This work was published at London, from the year 1747 to the year 1753, in eight volumes, quarto, and contains such a variety of important matter as can only be conceived by an attentive reading of the work itself. Its general design is to assert and prove the spirituality and divinity of the sacred scriptures, whereby those holy records are essentially distinguished from all other books, and to show wherein such spirituality and divinity consist. The pious reader is herein surprised and delighted to find, that the holy word of the Lord throughout contains an internal or spiritual sense, totally distinct from that of the letter, yet united and making one with it in the way of correspondence. This internal or spiritual sense is elucidated through the books of *Genesis* and *Exodus*, and occasionally, in the way of illustration, through most of the other books of the Old and New Testament; whereby it is made to appear, that not only the prophetic, but even the historical parts of the sacred word, under the cover of the letter, contain infinite treasures of heavenly wisdom, accommodated to the understandings of angels and men, and relating to the

(1) Religious World Displayed, vol. iii. pp. 402, 403,

Lord himself in a supreme sense, to his holy kingdom and church in an inferiour sense, and to the regeneration of man, which is the opening and formation of the Lord's kingdom and church in him, in the lowest or more particular sense."

"The work of Swedenborg, which occurs next in order of time, is his treatise on Heaven and Hell, or an account of the wonderful things therein heard and seen, published also at London, in the year 1758, in one volume, 4^{to}. In this work the veil is drawn aside, which separates between the visible and invisible worlds. The pious reader is as it were introduced into the heavenly societies, and taught the laws and manners of that blessed kingdom, which is the inheritance of the saints in light. Various, and heretofore unknown particulars relating to the peace, the happiness, the light, the order of heaven; together with the forms, the functions, the habitations, and even the garments of the heavenly inhabitants are treated of, all tending to cherish in the devout soul magnificent ideas of the goodness, the wisdom, and the power of God, and the glories of his kingdom, and to excite it to the love and the practice of virtue."

"In the same year, and at the same place, our author published the following smaller tracts in quarto, viz.—
 1. Of the New Jerusalem and its heavenly doctrine. 2. Of the last judgment, and of the destruction of Babylon. 3. Of the white horse spoken of in the Revelations. 4. Of the earths in the universe, and their inhabitants; and in the year 1763, 1. The doctrine of the New Jerusalem concerning the Lord, 2. Concerning the sacred scripture.—
 3. The doctrine of life for the New Jerusalem. 4. A continuation of the subject concerning the last judgment, and concerning the spiritual world. All these treatises by their titles announce matters of weighty discussion and information, nor do they disappoint the expectations they excite. But we shall pass by them (only recommending them to the reader's serious perusal) that we may be the more particular in our account of the larger works which follow, and which are these :

"1. Angelick Wisdom in regard to the Divine Love and Divine Wisdom. This work was published in quarto, at Amsterdam, in the year 1763, and contains perhaps one of the most complete, edifying, and satisfactory systems of metaphysics that the world ever saw. The reader is no longer perplexed with the unintelligible monads of Leibnitz, the subtleties of Descartes, the idealities of Malbranche and Berkely, or shocked with the blasphemies of Spinoza, and the pernicious tenets of modern materialism; but a clear, simple, yet most magnificent view of the Creator and of creation is opened to his understanding."

"In the following year a sort of companion to the above work was published at the same place by our author, entitled Angelick Wisdom concerning Divine Providence."

"But works of equal importance yet demand our attention. In the year 1764, the Apocalypse Revealed was first published in one large volume, quarto, at Amsterdam; a work of which it is impossible to give the reader any adequate idea. Suffice it to say, that it contains a full and satisfactory opening of the deep arcana contained in that mysterious book, which the good and learned in all ages have endeavoured to unfold. From this opening or explanation it is made very manifest, that the prophetic parts of the Revelation have immediate reference not only to the past, but also the present times of the Christian dispensation; containing a full history of the successive declensions of the church from its original purity, till it is come at last to a miserable state of corruption and confusion."

"It is a circumstance which merits consideration, that the deep mysteries of this book of the Revelation are opened by the same key (viz. the doctrine of correspondence between things spiritual and things natural) which served before to open the books of Genesis and Exodus; and the reader is amazed to see by demonstrative evidence, how this is the true and only key whereby the sacred writings can be fully opened, explained, and reconciled."

"Passing by two small treatises, the one entitled, A Summary Exposition of the Doctrines of the New Church,

and the other Concerning the Commerce or Communication between Soul and Body, we come now to the last of our author's works, published in quarto, at Amsterdam, in the year 1771, and entitled. *True Christian Religion*, containing the Universal Theology of the New Church, which was foretold by the Lord in Daniel, vii. 13, 14, and in the Revelations, xxi. 1, 2. It may be considered as a summary of all his other theological writings, in which his doctrines are as it were concentrated, and brought into one point of view; and on this account it is to be recommended to the perusal of all who wish to get a general idea of the contents of the preceding books"(2)

This distinguished man died in London, in 1772, and notwithstanding he became the founder of a new denomination, and in the opinion of the receivers of his doctrine, the agent, or at least the medium, of a new dispensation of religion to mankind, yet lived and died in communion with the Lutheran church.

2. *Their views of the Character of Christ, and of the work of Redemption.*—"The first and distinguishing doctrine, contained in the writings of Baron Swedenborg, and maintained by his followers, relates to the person and character of JESUS CHRIST, and to the redemption wrought by that GREAT SAVIOUR. On this subject, it is insisted, that JESUS CHRIST is JEHOVAH, manifested in the flesh, and that he came into the world to glorify his human nature, by making it one with the Divine. It is therefore insisted further, that the *humanity* of JESUS CHRIST is itself divine, by virtue of its indissoluble union with the indwelling Father, agreeable with the testimony of St. Paul, that, "*In Jesus Christ dwelleth all the fulness of the Godhead bodily*," Coloss. ii. 9; and that thus, as to his humanity, He is the Mediator between God and man, since there is now no other medium of God's access to man, or of man's access to God, but this DIVINE HUMANITY, which was assumed for this purpose. Thus it is taught, that in the person of JESUS CHRIST dwells the whole Trinity of FATHER,

(2) Swedenborg's Works, pp. 3, 4, 5, 7, 9.

SON, and HOLY SPIRIT, the Father constituting the soul of the above humanity, whilst the humanity itself is the Son, and the divine virtue, or operation proceeding from it, is the Holy Spirit, forming altogether one God, just as the soul, the body, and operation of man, form one man."

"On the subject of the redemption wrought by the Incarnate God, it is lastly taught, that it consisted not in the vicarious sacrifice of one God, as some conceive, to satisfy the justice, or, as others express it, to appease the wrath of another God, but in the real subjugation of the powers of darkness, and their removal from man, by continual combats and victories over them, during his abode in the world; and in the consequent descent to man of divine power and life, which was brought near to him in the thus glorified humanity of this combating God. The receivers, therefore, of this testimony concerning JESUS CHRIST, acknowledge no other God but him, and believe, that, in approaching his DIVINE HUMANITY, they approach at the same time, and have communication with all the fulness of the Godhead, seeing and worshipping the invisible in the visible, agreeable to the tenor of those words of JESUS CHRIST: "*He that believeth on me, believeth not on me, but on him that sent me; and he that seeth me, seeth him that sent me.*"(3) John xii. 44, 45.

"In treating on the Godhead, says Dr. Hurd, the Baron disallows of a tri-personality in his nature, contending that such an idea is both erroneous and dangerous, grounded in a gross misconception of the Divine Being, and serving to distract the minds of all true and sincere worshippers. Nevertheless he acknowledges a Divine Trinity, though not a trinity of persons, and proves from various authorities both of the Old and New Testaments, that this trinity is in the one Person of our Lord Jesus Christ, consisting of three distinct powers or principles, viz. the essential Divine Principle, the Divine Human, and Divine Proceeding, which together

(3) Religious World Displayed, vol. iii. pp. 403, 404, 405.

form one God or Lord, just as the soul. body, and operation of man form one man. Agreeable to this idea, the Lord Jesus Christ in the New Testament is shown to be no other than the Jehovah of the Old, made manifest in the flesh, and essentially united with the human nature or principle, which he assumed and made divine, from which union proceeds the sacred operation, called in scripture the Holy Ghost. Having thus fully opened and explained his doctrine concerning the Lord and Redeemer, he next proceeds to unfold the true nature of redemption, as consisting, not in a vicarious sacrifice and atonement, but in a real subjugation of hell or the powers of darkness, and in a glorification of the human nature, whereby the minds of men were rescued from impending destruction, and had power again given them to work out their salvation, and become the regenerate sons of God.”(4)

3. *Number.*—In England, Ireland and Wales, their number is estimated at 20,000. England appears to have been the country where the doctrines of the New Jerusalem church have been most generally received ; there are nevertheless numerous readers of these doctrines in France, Germany, Denmark, Sweden, Russia and America. In the United States, they have ten or twelve organized congregations, and about the same number of Preachers.

4. *General Remarks.*—On the subject of church government and discipline, it does not appear that “ any thing has been recommended by Baron Swedenborg, or adopted by the receivers of his doctrines. For it is believed by a large majority of those receivers, and particularly by a numerous body of the clergy of the Church of England, who are disposed to think favourably of our author’s testimony, that it was never his intention that any particular sect should be formed upon his doctrines, but that all who receive them, whether in the establishment, or in any other communion of Christians, should be at perfect liberty, either to continue in their former communion, or to quit it, as their conscience dictates. Accordingly the above-men-

tioned numerous body of the clergy, together with many individuals of their respective congregations, who are receivers of the above doctrines, think it proper still to continue in the use of the rites and ceremonies of the church of England, and under the Episcopal government established in that church.”(5)

Probably some among almost all denominations are the disciples of this distinguished man, or as they express it, are the receivers of his doctrines, and one whole Baptist church, of the Arminian principles, at Frankfort. near Philadelphia, has embraced these sentiments and been placed on the list of the New Jerusalem congregations in America. The Swedenborgians agree with the Arminians, in rejecting the doctrine of Election, with the Trinitarians in maintaining the divinity of Christ ; with Sabellians in denying personalities in the Godhead ; and with the Unitarians in rejecting the vicarious sacrifice and atonement of Christ. The denomination both in Europe and America, is said to be greatly on the increase.

UNIVERSALISTS.

1. *A general exposition of their views of the plan of salvation.*—“ The Universalists, properly so called, are those who believe that all the human family stand in relation to God, as children : That he created them in love, and governs the whole in perfect wisdom, equity and kindness:—That the design of God in giving to men a LAW, was to aid their minds in acquiring just views of his moral perfections, and to make them acquainted with all the important duties of moral and social life, as the best means of promoting their happiness in this world of change and uncertainty.—They believe that sin has vitiated the mind of man, and enfeebled the powers of his understanding ; so that he needs the divine illuminations of truth, and the efficient power of heavenly grace to effect his restoration to a state

(5) Religious World Displayed, vol. iii. pp. 413, 414.

of rectitude, and sanctify him for divine enjoyment in a future life. They believe that every sin is followed with a degree of unhappiness, proportioned to its magnitude ; and that every act of virtuous obedience is followed with a reward of similar proportion ; and that *justice* and *mercy*, perfectly harmonize in these righteous administrations, which are according to the works of every man. They hold that salvation in sin, is an utter impossibility : and deny that the creature has any agency, by which to effect his own salvation. They believe that Jesus Christ was sent of God, to be the Saviour of the world ; and that he died in attestation of the love of God for all men, without exception. That as he died for ALL, it is manifest that God is not a Being of partial kindness, but of universal love.— They believe that all power in heaven and in earth was given to Christ, to execute the will of God, and to finish the work assigned to him as *mediator* ; and that before he shall resign the mediatorial office, he shall subdue all things that oppose the principles of his moral government, and reconcile the whole family of mankind to God, and instate them in holiness and permanent felicity.

“ They suppose this doctrine to be the most consonant to the perfections of the Deity, and the only scheme in which all his attributes will harmonize : for say they, a being of infinite wisdom could not fail to devise a plan of creation, providence and grace, that would be sure to result in whatever his will, or pleasure might dictate ; since his wisdom could not err in the choice of any means that might be necessary to carry his designs into effect. That a Being of unlimited power can never want the means to execute the designs of his wisdom ; since “ he doeth according to his will in the army of heaven and amongst the inhabitants of the earth ; and none can stay his hand.” That a Being of strict and impartial justice, which forbids oppression and cruelty, or the infliction of unnecessary pain, could not confer an existence on any creature for the purpose of inflicting interminable torture ; or with the certain knowledge that existence itself would prove an endless curse to the being on whom it was conferred, when he had the power to

reform and render the subject happy, or to withhold that power in the act of creation. They hold the love of God to be infinite, and unchangeable ; that it is a disposition to communicate happiness, by conferring favours on the subject, suited to his condition :—That all the punishments of vice are inflicted according to the rules of perfect justice, directed by unerring wisdom, and tempered by pure benevolence ; and that the design of their operation is two-fold—to check the progress of vice while they encourage the practice of virtue, and to correct the indulgence of vicious propensities, while they operate in a way of humbling and subduing the transgressor.

“ They maintain that this doctrine is most honourable to God, as giving rise to the most exalted views of his character, and exciting in man the corresponding sentiments of gratitude and filial love. They insist that this doctrine is the most worthy of the character of Christ, as Mediator, since the avowed object of his mission was “to seek and to save that which was lost,” and that the scriptures cannot be made to appear consistent with themselves upon any other plan. They teach their followers the most ardent love to God, while peace, meekness, candour, and universal charity to men, they observe, are the natural result of these views.

“ They say, that the words rendered *everlasting, eternal, for ever*, and *for ever and ever*, in the language of scripture, are often used to point out the duration of things that have already come to an end, and are applied to things that must, from their nature, have an end :—That if it be contended, that these words are sometimes used to express an unlimited duration, they reply, that in such cases, the nature of the *subject* to which they are applied, must determine their signification, and not the words themselves ; and that the same is true with regard to these words in the original language of the scriptures. That since there is nothing in the nature of punishment which can be urged as a reason for its endless continuance, they agree that these words ought always to be taken in a limited sense, when they are applied to the punishment of sin.

“The doctrine of the final holiness and happiness of all men, is not a newly originated scheme, but claims an honourable and high antiquity, being embraced by multitudes in the early ages of christianity.

2. *Rise, Progress, &c.*—“The Universalists existed as a denomination, about *sixteen hundred years ago*; that is, the former part of the *third century*. The principal writer of that age, was ORIGEN, a man of vast and uncommon abilities, who surpassed, in the number and importance of his works, all the writers of his age; and who is acknowledged by Dr. Mosheim, to be “the greatest luminary of the Christian world that this age exhibited to view.” That he “has an undoubted right to the first place among the interpreters of the scriptures in this century.” That he “surpassed all others in diligence and assiduity; and his famous *Hexapla*,⁽⁶⁾ though almost entirely destroyed by the waste of time, will, even in its fragments, remain an eternal monument of the incredible application with which that great man laboured to remove the obstacles which retarded the progress of the gospel.”

“Dr. Mosheim, while he evinces his strong aversion to the sentiments of Origen, bestows upon him an encomium which is worthy of being transcribed: “Had the justness of his judgment been equal to the immensity of his genius, the fervour of his piety, his indefatigable patience, his extensive erudition, and his other eminent and superiour talents, all encomiums must have fallen short of his merits. Yet such as he was, his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men.”

“This same historian, furnishes us with the names of several eminent characters in the third century, who adhered to the general sentiments of this great and good man. Among those who are the most distinguished, are reckoned the following:

(6) For an explanation of the *Hexapla*, see Buck's Theological Dictionary, p. 479.

“*Hippolitus*, one of the most celebrated authors, whose works are lost, and who, himself, suffered martyrdom for the cause of truth.

“*Dionysius*, Bishop of Alexandria, who was called, by way of eminence, *Dionysius the great*.

“*Theognostus*, a writer of note ; and *Eusebius*, Bishop of *Cæsarea*.

“The Bishop of *Cæsarea* and *Jesusalem* conferred ordination upon *Origen* ; and the Bishops of *Achaia*, *Palestine*, *Phœnicia*, and *Arabia*, espoused his cause, against *Demetrius* and his party.

“According to Dr. Mosheim, the Christian *Doctors*, who applied themselves to the study of letters and philosophy, interpreted the scriptures after the method of *Origen*. In short, this author tells us, that a prodigious number of interpreters, both in this and the succeeding ages, followed the method of *Origen*.

“This writer informs us, that in the fourth century, the name of *Origen* was held by the most part of Christians in the highest veneration, and was so much esteemed as to give weight to the cause in which it appeared. The monks in general, and particularly the *Egyptian* monks, were enthusiastically devoted to *Origen*, and spared no labour to propagate his opinions in all places. *JOHN*, Bishop of *Jerusalem*, defended the sentiments and reputation of *Origen*, with great ability. *Rufinus*, Presbyter of *Aquilia*, believed the doctrine, and translated several of the books of *Origen* into Latin.

“Descending to the fifth century, we find, that the greatest part of the commentators, both Greek and Latin, followed what Dr. Mosheim calls “the idle fancies of *Origen*.”

“The state of Universalism in the sixth century, may easily be imagined, by the following quotation from Dr. Moshiem, making suitable allowances for his strong aversion to the doctrine.

“Though the credit of *ORIGEN* and his system, seemed to be expiring under the blows it had received from the zeal of the orthodox, and the repeated thunder of synods

and councils, yet it was very far from being totally sunk. On the contrary, this great man, and his doctrine, were held by many, and especially by the monks, in the highest veneration, and cherished with a kind of enthusiasm which became boundless and extravagant. In the west, BELLATOR translated the works of ORIGEN into the Latin language. In the provinces, and particularly in *Syria* and *Palestine*, which were the principal seats of Origenism, the monks, seconded by several bishops, and chiefly by THEODORE of *Cæsarea*, in *Cappadocia*, defended the truth and authority of the doctrines of ORIGEN against all his adversaries with incredible vehemence and contention of mind. The cause was at length brought before JUSTINIAN, the *Emperor* who, in a long and verbose edict, addressed to MENNAS, patriarch of *Constantinople*, passed a severe condemnation upon ORIGEN and his doctrine, and ordered it to be entirely suppressed. The effects of this edict were more violent than durable ; for, upon the breaking out of the controversy concerning the *three chapters*, (*writings of Theodore, Theodoret, and Cyril*) soon after this time, Origenism was not only revived in *Palestine*, but even recovered new vigour, and spread itself far and wide. Hence many commotions were raised in the church, which were, however, terminated by the fifth general council, assembled at *Constantinople*, by JUSTINIAN, A. D. 533, and in which ORIGEN and his followers were again condemned."

"After this, *Theodore*, Bishop of *Cæsarea*, who was attached to this doctrine, so managed affairs as to give repose to the followers of Origen ; who it seems were more or less numerous, under different names, to the close of the twelfth century.

"Whoever will be at the trouble of reading the first and second volumes of Dr. Mosheim's *Ecclesiastical History*, 8 vo. may be fully satisfied of the facts here stated.

"Of the doctrine of the final happiness of all men, Evans, in his *sketch of denominations*, informs us, that many of the German Baptists, even before what is called the reformation, propagated it :—That the people called Tunkers,

in America, descended from the German Baptists, mostly hold it.

The mild and pious Mennonites, of Holland, according to Adam's Religious World Displayed, vol. iii. p. 387, were Universalists, and have long held the doctrine.

“Dr. Rust, Bishop of Dromore, in Ireland, in his letter concerning Origen, is thought to favour the Universalist doctrine, and Mr. Jeremiah White, of England, wrote his book in favour of the same sentiments soon afterwards.—The Chevalier Ramsay, in his elaborate work of the Philosophical principles of Natural and Revealed Religion, espouses the doctrine. Arch-Bishop Tillotson, in one of his sermons, supposes future punishment to be of limited duration; as does Dr. Burnet, master of the Charter-House, in his book on the state of the dead.”

“The writers of more recent date, who have treated the subject at large, are Dr. Newton, Bishop of Bristol, in his *Dissertations on the Prophecies*; Petitpierre, on the government of moral agents; Mr. Stonehouse, Rector of Islington; Dr. Hartley, in his profound work *on man*; Simpson, on future punishment; Mr. Purves, of Edinburgh; and Mr. William Vidler, of London; Rev. John Murray, of Boston, in his *works* in three volumes, and his life in one; Dr. Chauncy, of Boston, in his work, entitled *Salvation of all men*; Mr. James Riley in a work called *Union*; Mr. Elhanan Winchester, in his *Dialogues, Lectures on the Prophecies*, and *EMPIRE OF CHRIST*; Dr. Huntington, in his *Calvinism Improved*; and Dr. Fessenden, in his *Science of Sanctity*.

“Numerous other writers might be mentioned, who have been called from the labours of time, to the brighter visions of eternity; but we forbear, and pass to notice the most considerable writers who are still living, in *Europe and America*, viz:

“Mr. Smith, M. B. of Scotland, author of an able work on the principles of *Divine Government*; Mr. Richard Wright, of Wisbeach, England, author of a Treatise on atonement, and a work, entitled *The eternity of Hell Torments Indefensible*, in reply to Dr. Ryland; The Rev. Mr. Harris, of

Liverpool, England, has written a volume of sermons in which he has ably defended the doctrine of Universal holiness and happiness.

“The writers in America, upon the doctrine of Universal salvation, are numerous ; but those who have written the most extensively, are Rev. Hosea Ballou, of Boston, Mass. and Rev. Abner Kneeland, City of Philadelphia.—The principal writings of Mr. Ballou, are his *Treatise on Atonement, Notes and Illustrations on the Parables of the New Testament, Doctrinal Controversy*, and a volume of *Sermons*. Mr. Kneeland, besides his Miscellaneous works, has published a volume of *Lecture Sermons*, in defence of the doctrine, and a *Greek and English Testaments*, with some improvements in the translation, accompanied with interesting notes, denoting a patient and laborious research.

“There are at present, A D. 1823, ten periodical publications, whose avowed object is the dissemination and defence of universal salvation ; all of which are edited by gentlemen of very respectable talents.

3. “*Number.*—“The number of societies in the United States, amounts to between *two* and *three hundred* ; and the number of Preachers is at present, about *one hundred* and *forty*. The number of regularly organized churches is not certainly known, owing to the great extent of country through which they are scattered, and the want of regular returns. That number, however, is supposed to be about *sixty*.

“A *General Convention* is annually holden, in which the several societies and churches of Universalists in the New-England States, as well as those of other states, are represented by delegates, annually chosen, to act in counsel with the ministers who compose this convention. Besides the General Convention there are ELEVEN associations under its jurisdiction, namely—*two* in the state of OHIO,(7)

(7) The associations in Ohio, have not yet been received into fellowship with the General Convention, but probably will be received at their next annual session.

five in the state of New-York, and four in the New-England states.

“The objects to be promoted by these associated bodies, are the licensing of candidates for the ministry, conferring ordination upon travelling preachers, to deliberate on the best means of advancing the general interests of the cause, and to adopt and recommend such measures as they think will be most conducive of harmony, friendship, and good order among the churches and societies in fellowship.

“In Scotland there are three societies, one in Glasgow, and two in its vicinity, enjoying the ministerial labours of the Rev. Mr. Warral, and others.

“In the city of London, there is an Universalist society, which was raised up under the ministry of Mr. James Relly.

“The Unitarians of England, generally advocate the doctrine of final and universal happiness, without the least apparent hesitation. As to the Unitarians of America, the publick are left to judge of their views upon this subject, by a note in the *Christian Disciple*, published in Cambridge, Mass. from the pen of the Rev. Mr. Walker, of Charlestown, one of the most celebrated of their preachers in the United States. “If by ‘everlasting punishment,’ is meant ‘the proper eternity of hell torments,’ it is a doctrine which *most Unitarians of the present day concur in rejecting*; some understanding, by that ‘everlasting destruction’ to which the wicked are consigned, an absolute annihilation; *others* conceiving of their sufferings as *consequential*, and *indefinite* as to their duration; and *others*, that *all punishment will be remedial, and will end at last in a universal restoration to goodness and happiness.*”

4. *General Remarks*—“Respecting other points of doctrine, the Universalists entertain different views; *some few* embracing the doctrine of the Trinity, or that of Sabellius; *others*, supposing with Arius, that Christ existed previous to the days of his flesh, in subordination to the Father, and that he is truly and properly the Son of God; and *some* embrace the humanitarian hypothesis, and maintain that he had no existence till the days of his flesh.”

“ A part of the Universalists believe in a *limited punishment after this life*, proportioned to the number and magnitude of crime ; others suppose that all men will be happy after the dissolution of the body, but that there will be different degrees of enjoyment, according to their improvement, or mis-improvement, till the bliss of the whole is consummated in the resurrection ; and *others*, that the *future state of all*, will be alike perfect and happy at death. The Universalists do not enjoin outward ordinances, essential to church fellowship, though they administer the ordinance of dedication to children and adults ; the ordinance of baptism, by sprinkling, to infants, and persons of riper age ; and by immersion to such as desire it. In their churches, they regularly attend to the ordinance of the supper. They agree in maintaining that no minor difference of opinion ought to be permitted to disturb the union, or impair the fellowship and harmony of those who are agreed in the most important truth to man which Christianity brings to light, namely—THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND.”(8)

THE MILLENNIAL CHURCH,

Or United Society of Believers, commonly called Shakers.

1. *Origin of the Society.*—“ This Society commenced under the ministration of ANN LEE, who was born in the town of Manchester, in England, in 1736. Her father, John Lee, though not in affluent circumstances, was an honest and industrious man. Her mother was esteemed as a very pious woman. As was common with the labouring classes of people in England, at that period, their children, instead of being sent to school, were brought up to work from early childhood. By this means, Ann, though quite illiterate, acquired a habit of industry, and was early distinguish-

(8) The above article was prepared for the author by Rev. David Pickering, minister of the Universalist Chapel, Providence, Rhode-Island.

ed for her activity, faithfulness, neatness and good economy in her temporal employments. Her faithfulness and activity brought her into notice, and she was distinguished in several branches of business.

“ From early childhood she was the subject of religious impressions and divine manifestations. These continued, in a greater or less degree, as she advanced in years ; so that at times, she was strongly impressed with a sense of the great depravity of human nature, and of the lost state of mankind by reason of sin. But losing her mother at an early age, and finding no person to assist her in the pursuit of a life of holiness, and being urged by the solicitations of her relations and friends, she was married to Abraham Stanley, by whom she had four children, who all died in infancy. But the convictions of her youth often returned upon her with great force, which at length, brought her under excessive tribulation of soul. In this situation she sought earnestly for deliverance from the bondage of sin..

“ While under these exercises of mind, she became acquainted with a society of people associated under the ministration of James Wardly, who with Jane, his wife, had been greatly favoured with divine manifestations concerning the second appearing of Christ, which they foresaw was near at hand. As these people were favoured with a greater degree of divine light, and a more clear and pointed testimony against the nature of sin, than had hitherto been made manifest, Ann readily embraced their testimony, and united herself to the society in the month of September 1758. This society arose about the year 1747. The great object of their labours, was to restore the power, order and purity of the primitive church, and their expectations were continually directed to the second coming of Christ, which they firmly believed was about to take place.

“ This society practised no forms, and adopted no creeds as rules of faith or worship ; but gave themselves up to be led wholly by the operations of the spirit of God. Their meetings were attended with remarkable signs and operations, and with the spirit of prophecy and divine revela-

tion. Sometimes, after sitting awhile in silent meditation, they were seized with a mighty trembling, under the inspiration of which they were often led to express the indignation of God against all sin. At other times they were exercised with singing, shouting and leaping for joy at the near prospect of salvation. From these exercises they received the appellation of *Shakers*, which has been the most common name of distinction ever since.

“In this Society, Ann found that strength and protection against the powerful influences of evil, which for the time being, was answerable to her faith. And by her faithful obedience, she by degrees attained to the full knowledge and experience in spiritual things which they had found. But as she still found in herself the remains of the propensities of fallen nature, she could not rest satisfied short of full salvation ; she therefore sought earnestly, day and night, in the most fervent prayers and cries to God, to find complete deliverance from a sinful nature, and to know more perfectly the way of full redemption and final salvation.

“After passing through many scenes of tribulation and suffering, she received a full answer to her prayers and desires to God. She then came forward, and with extraordinary power and energy of spirit, testified that she had received, through the spirit of Christ, a full revelation of the fallen nature of man, and of the only means of redemption, which were comprised in his precepts and living example while on earth. The astonishing power of God which accompanied her testimony of this revelation to the society, was too awakening and convincing to leave a doubt on the minds of the society of its divine authority. When therefore Ann had thus manifested to the society the revelation of light which she had received, she was received and acknowledged as their leader and spiritual *Mother in Christ*. This was the only name of distinction by which she was known in the society.*

* The term *Elect Lady*, was given by her enemies in derision.

Here follows an account of the sufferings of Ann Lee, her emigration to America, and her death which happened at New Lebanon, in 1784; of James Whitaker and Joseph Meacham her successors in the care of the society, the last of whom had been a baptist minister; and to him the Shakers are principally indebted for much of their good order and prosperous economy in their temporal concerns.

2. *Order and government of the Society.*—These people, in their records and publick transactions, have adopted for a nominal title, "*The United Society*," as expressive of their real character, and united capacity, but in condescension to general practice, they add, *commonly called Shakers*. The established order of their church is formed by a union of interest in things temporal and spiritual. Hence no one can come into this order without a full consecration of soul and body, with all his temporal interest. (Though every faithful believer esteems it a privilege to be one in all things;) yet to gain this order, is a progressive work. Hence no one is required to give up his property in order to adopt the faith of the Society and find a general union in principle and practice. All that can be required of any one, on embracing their testimony, is to live up to those principles of honesty, purity and continence practised in the society. It is therefore necessary for such ones to prove their faith by their works, before they can be admitted to a participation of the united interest and privileges of the society, in a covenant relation. Hence husbands and wives are not permitted to separate from each other on account of their having embraced the faith of the society, except by mutual agreement; unless the conduct of the unbelieving husband or wife (in case either party should still remain in unbelief) should be such as to authorize such a separation, both by the laws of God and man. (see 1 cor. viii. 12, 13.) But they are required to preserve their bodies in continence and purity.

"Children are not taken into the society, except by the desire or free consent of their believing parents or guardians; though they have occasionally been received under the protection of the society as objects of charity, from un-

believing parents or guardians ; but this is not a common practice. It is an established principle in the society, that children who are faithful and obedient to their parents until they become of age, are justly entitled to their equal portion of their paternal inheritance, whether they remain with the society or not. Children are treated with kindness in the society, and carefully instructed in the principles of morality, and receive a good common school education, and at a suitable age are put to some manual occupation adapted to their genius and capacity. Notwithstanding all reports to the contrary, the society is well supplied with Bibles, to which all the members, and even little children have free access as soon as they are able to read.

“They consider the government of the church to be under the influence of the spirit of Christ ; but the visible head of the church is vested in a ministry, consisting of male and female, generally four in number, two of each sex. The first in the ministry is considered as the leading elder in the society, answerable to a bishop in the primitive church. There are also in every large society, certain members appointed as ministers to preach the faith and principles of the society to the world of mankind, and to give information to candid inquirers, and also to receive and instruct those who wish to obtain admission into the society. These ministers are occasionally sent abroad to preach. Each society is generally composed of several large families, in each of which there are male and female elders appointed to superintend the spiritual concerns of the family. In large families the management of temporal concerns is entrusted to deacons and deaconesses, and to them is committed the charge of all the temporal property belonging to the family.

“The appointment of all officers of care and trust, whether spiritual or temporal, is made by the ministry and elders, and by them removed or changed when occasion requires. The ministry also nominate their own successors. But no appointment is considered as established until it receives the united approbation of those whom it immediately concerns. Nothing however is decided by vote.

but by a manifestation of a general and spontaneous union. All the members of the society, ministers, elders and deacons not excepted, are faithfully employed in some manual occupation, when not engaged in the duties of their official callings. As the property of the society is consecrated to sacred uses and held in common, no individual can have any demand for wages, nor can there be any official salaries in the society ; nor can any ministers, elders or deacons have any claim upon the property otherwise than as trustees for the united benefit of all concerned.

3. *Progress and present state of the Society.*—"In the beginning of the year 1780, the society consisted of about ten or twelve persons, all of whom came from England. From that period there was a gradual increase of numbers until the year 1787. At this time the believers at New-Lebanon began to unite their temporal interest, and form themselves into a united body or church, having a community of interest in all things both spiritual and temporal, after the manner of the primitive church. As the formation of this church was necessarily a progressive work, its principles of order and regulation in all its parts were not established until the year 1792. This society now consists of between five and six hundred members. During this period regular societies were formed upon the same principles of order and government, in the following places, viz. at Watervliet, near Albany, at Hancock, near New Lebanon, at Tyringham, Mass. at Harvard, do. at Shirley, do. at Enfield, Con. at Canterbury and Enfield, N. H. at Alfred and New Gloucester, Me. at New Lebanon, Ohio, two in Kentucky and one in Indiana ; a more particular statement of them all will be given in the recapitulation.

"The general employments of the people in all these societies, are agriculture, horticulture and the mechanick arts ; but they have nothing to do with commercial and other speculations. They punctually regard the principles of industry, temperance, sobriety, honesty, neatness and good economy in all their concerns, and probably enjoy as good a degree of health, peace and prosperity as any people whatever.

4. "*Their mode of worship.*—They consider God as a spirit, and therefore the only proper object of spiritual worship. The peculiar manner of worship by which this society is distinguished from all others, is dancing. To this mode of worship the people were first directed by the operations of Divine power. This, together with singing by the immediate inspiration of the spirit of God, was continued and confirmed by frequent visions and revelations of God, till it became an established mode of worship in the society. The dancing of the Israelites on the banks of the Red Sea, after their deliverance from the bondage of Egypt, they consider as a figure of the mode of worship to be practised by the true spiritual Israel, when they should be delivered from the bondage of sin, and the spiritual enemies of the soul. David and all Israel praised God in the dance before the ark. This they consider as typical of the true spiritual ark, from which the testimony of salvation proceeds. The prophet Jeremiah evidently alluded to this kind of worship, when by prophetick inspiration he spoke of the return of the lost sheep of the house of Israel from their spiritual captivity, of which the Babylonish captivity was a figure. "Then shall the virgin rejoice in the dance, both young men and old together." (Jer. xxxi. 13) They believe this alluded to the virgin church of Christ, which was to be established on earth in the latter day. They also believe that the parable of Jesus Christ concerning the return of the prodigal son, when "there was musick and dancing," alluded to the same exercise, as the peculiar mode of rejoicing and praising God.

5. "*Their peculiar faith and doctrines.*—"These people believe that true religion consists more in the practice of virtue, than in speculative tenets : hence their faith is not merely theoretical, but practical. They believe that the gospel, in its progress, will render the truth plain and obvious, in all things, to all its faithful subjects, agreeable to the testimony of Jesus Christ : "I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life."

“ The first principle of their faith is, That there is one Supreme. Eternal and self-existent God, the Father of lights and perfections, from whom ~~no~~ evil ever did, or ever can flow. That in the unity of this creative and good principle, there is an evident manifestation of Father and Mother, revealed in power to create, and wisdom to bring forth into proper order, all the works of God : That the order of Deity is most plainly ~~manifested~~ in man : “ For the invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” (Romans i. 20.) Therefore, as “ God created man in his own image,” and as he created them “ male and female :” so in man, considered as male and female, is manifested the order from whence he first proceeded. Hence they do not believe in a trinity of persons in Deity, all in the masculine gender according to common opinion. Nor do they attach personality to God ; but they believe that there is in Deity, two incomprehensible primary principles, corresponding with male and female, as Father and Mother. They also believe that the true nature and character of God is made known to man only by or through those attributes which he has revealed to man by the light of reason and revelation. These attributes, “ are the seven spirits of God,” which John saw in vision, (Rev. v. 6.) and may be expressed as follows : 1, power ; 2, wisdom ; 3, goodness ; 4, light ; 5, holiness ; 6 love ; 7, righteousness or justice. In these seven spirits or attributes is contained the real character of God, from whence all other good spirits or principles proceed ; and nothing ever proceeds from God, contrary to the manifest operation of these attributes.

They do not believe the Lord Jesus Christ to be the real and eternal God ; but that he proceeded and came forth from God ;” therefore he was the real son of God, not *from all eternity*, but begotten and brought forth at a certain period of time. As the attributes of God are made known and declared by the truth ; so in the Son of God, who is the truth, was manifested the real character of God, and the very essence of his Divine attributes. In this sense, “ the fulness of the Godhead dwelt in him bodily.”

Hence no man can know God in the work of salvation, but by the operations of the divine spirit of Christ.

“ They believe that God created man, at the beginning, a perfect natural being. ~~He~~ was placed as an object of hope to man, on condition of obedience ; but by his fall, he lost his right to the tree of life. Man was created a perfectly free agent, respecting his choice of good or evil. They do not believe in unconditional election and reprobation : for they view this doctrine as directly contrary to the righteousness and justice of God, and as making man a mere machine, without the power of self-action. Eternal
life

“ They believe that, (whatever might have been displayed in a figure,) the real *forbidden fruit* which the woman received from the serpent, and which she communicated to the man, was the *lust of concupiscence*.”

Here follows in the original, a discussion of some length intended to disprove the propriety of matrimony. They also give their views of the rise of anti-christ and of the second advent of the Messiah.

“ By the second appearing of Christ, they do not understand a second advent of the person of Jesus Christ, but a second manifestation of the Divine Spirit, which had been withdrawn, and had no abiding place on earth during the long reign of anti-christ.

“ They believe that the real manifestation of the second appearance of the Divine Spirit of Christ commenced in the testimony of *Ann Lee*, although the way had been preparing some years before. They believe that through her was manifested the same divine spirit that dwelt in Jesus of Nazareth ; yet they do not consider her as a *second Christ* ; nor that her person was *the Christ*. But that the spirit of Christ was manifested in her, they fully believe ; and they consider it as clearly evident, that by her was revived and brought to light those principles of Godliness which were manifested in Jesus. These principles which had long been obscured by the false glosses of anti-christ, were by her stripped and displayed in all their primitive simplicity. That this is, in reality, the second appearing of Christ, they believe to be evident, because the power received by

all who believe and obey this testimony, does enable them to live as Christ lived, and to walk as he walked, and be "as he is in this world ;" and also because through the agency of the spirit of Christ which accompanies this testimony, a church has been raised up and endowed with all the gifts and graces of the primitive church, with a great increase of the same.

6. *The confession of sin.*—"This they believe to be the first requirement of the gospel, and the first step of obedience to the law of Christ ; and that without confession, there can be no forgiveness. As every sin a man commits, tends to separate him further from God, and bring an increase of spiritual darkness upon the soul ; so the only way to return to God, and come out of darkness into light, is to bring his evil deeds to the light, by honestly confessing them in the presence of God's witnesses.

7. They consider the testimony of Christ, brought to light and established in his church, to be briefly summed up in the seven following principles.

1. *Duty to God.*
2. *Duty to Man.*
3. *Separation from the world.*
4. *Practical Peace.*
5. *Simplicity of language.*
6. *Right use of property.*

7. *A virgin life.*—"Jesus Christ was born of a virgin. This they consider as evidently calculated to show that the work of natural generation ceased in him ; and therefore it must cease in all who partake of his spirit. None will dispute that he lived a virgin life ; and his call to all who would be his disciples, is, "Deny yourselves, take up your cross and follow me."

"The apostle Paul plainly shows that the virgin life is the most pure, and tends to draw the mind to God." "The married care for the things of the world, &c.

Again ; in the Revelations of St. John, he saw a lamb standing on Mount Zion, and with him an hundred and forty four thousand. "These were not defiled with women ; for they are virgins. These are they who follow the Lamb

whithersoever he goeth." This they consider as a vision of the millennial day, when the Lamb of God was to appear the second time ; and here was plainly represented and described the character of those who should follow him

If Christ is the resurrection and the life, then those who are accounted worthy to obtain Christ and partake of his life, neither marry nor are given in marriage.

"They believe that Christ is the only true resurrection ; and therefore those who really receive the life of his Divine Spirit, and by its operation are raised from the death of sin to a life of righteousness, have thereby come into "the resurrection and the life." They believe that this resurrection has already begun, and will continue to progress with increasing light and power till all souls shall have come forth in the resurrection of life, and partake of the very nature of Christ ; or to the resurrection of damnation, in which they will partake of the very nature of the *wicked one*.

"They believe that all souls are entitled to hear the gospel, and to receive its offers upon the most free and equitable terms: that none will be rewarded according to their faith only, but that all will receive their reward according to their own works, performed by their own free choice, whether they be good or evil. They also believe that the second appearing of Christ is, in truth, the *Day of judgment*; which is not an instantaneous, but a gradual and progressive work, in which Christ is sending forth his angels, or ministers, to preach the everlasting gospel ; to make a separation between the precious and the vile, and divide the sheep from the goats ; and that every nation, kindred and tongue will finally be awakened by the sound of the gospel trumpet, and every soul will have a fair offer to make their final and everlasting choice.

"Though the Shakers feel confident that they themselves are absolutely required according to that light of faith which God has revealed in their consciences, to live as they do ; yet they have neither the will nor the power to control the consciences of others. But they recommend to all

men to use their best endeavours to obtain the true light and knowledge of God, and to live up to the best light of their own consciences, as the only means of gaining an increase of light, and of obtaining justification before God."

Note.—"For further information respecting this Society, the reader is referred to a book entitled, *The testimony of Christ's second appearing*, also to *Dunlavy's Manifesto*, published in Kentucky in 1818, and also to a small volume just published in Albany, entitled, *A summary view of the Millennial Church*."

This work is a dense duodecimo volume of over 300 pages, written in a plain decent style, and exhibits a full view of the history and principles of the Millennial Church.

The foregoing article was drawn from it and forwarded the author, by Calvin Green and Seth Y. Wells, two elders among the Shakers. And although it has been much abridged, yet I should hardly feel justified in inserting so long an account of so small a denomination, were it not that they have never before had an opportunity of appearing before the publick, in any of the writings of other men in a dress suited to their minds.

The following descriptions are drawn from minutes which the author made during a visit of a number of days with this people at New Lebanon. All he wrote respecting them was submitted to their inspection while he enjoyed their hospitality, and was admitted to the freest intercourse among them, and attended their worship both in publick and private.

8. *Description of their publick worship.*—On account of the smallness of their meeting-house, two or three of their families do not assemble in it, but maintain publick worship among themselves. And owing to the inclemency of the season, but about two hundred assembled on the day I was with them, nearly an equal number of males and females. After being seated and sitting awhile in silence, they deliberately arose and formed in rows males and females facing each other, leaving a space between them, of about six feet at one end, and about fifteen or twenty at the other. The worship then commenced by singing a hymn in which all appeared to join who were capable of singing;

and most of them throughout the meeting in all their singing seemed to have their compositions by heart. Then two elders in succession made short addresses to their brethren and sisters, congratulating them on their privileges and advantages and exhorting them to faithfulness in their christian duties; after which two hymns were sung in the same manner as before; the elder who first spoke, then made another short address to the assembly, and told them it was their privilege to *go forth to worship God in the dance*—they accordingly prepared for that devotion by moving the seats, and the men laying off their coats. They were arranged in six rows the whole length of the house, the men at one end and the women at the other, with a small space between the two companies. A number of both sexes did not join in the dance, either from age, infirmity, indisposition or for the want of room, as all are at liberty to unite or not, in this peculiar exercise. Facing the ranks with their backs against the opposite sides of the house stood about sixteen or twenty singers male and female, who serving as musicians for the dance, suddenly struck up a tune of a suitable description, when the dancing immediately commenced, and continued through a song of considerable length. After a short pause another song was struck up and the dancing again went on and so continued through six songs. I am informed they commonly dance not more than three or four songs, and sometimes not more than two. The singers during the time of dancing kept a continued motion with their hands as if beating the time, and at the end of each dancing song and also at the close of their hymns, when they did not dance, they all made a peculiar obeisance apparently to each other, but I am informed that instead of any compliment, this is merely a reverential manner of closing the service. After the dancing was over, the elder who had spoken twice before, made another short address to the assembly, and nothing could exceed the apparent discrepancy between the plainness and gravity, and the hoary-headed sanctity of the venerable elder, who was the master of the ceremonies on this occasion, and the unusual service they had performed. But on the mind of a

Shaker, no such impressions are made ; he considers dancing as a most suitable, rational and edifying part of the service of God in which the most pious emotions of his soul are expanded towards his Maker, and because it is made an occasion of merriment and sin by a thoughtless world, is no stronger reason in his opinion why it should be discontinued, than that singing or the exercise of any other faculty should be abandoned because it has been abused.

After the dancing was over the elder just referred to, made a third short address to the worshippers. Then one of their publick speakers addressed himself for a few minutes to the spectators, and in a very concise and intelligible manner illustrated the nature of the gospel, its advantages, promises, &c. Then a third hymn or anthem was sung, and the assembly was dismissed. The whole occupied about one hour and a quarter. The dancing was simple in its form, but it was truly and properly a dance ; the tunes, the gestures and all the attending circumstances of necessity come under this name ; and the Shakers use no circumlocution in describing this part of their worship. It consisted in marching quickly backwards and forwards in ranks, turning round and shuffling to the tune.

All were uniformly clad, all moved with the utmost regularity and uniformity and an unvaried repetition of the routine described, constituted this strange and unusual method of christian devotion. Though the day was cold and raw, yet most of them were in a state of perspiration, and some of them apparently much fatigued.

They have but one meeting in their meeting-house on the Sabbath, but meetings are maintained a number of times through the week in each family.

When the number of spectators is large as is generally the case in the summer season, and especially during the resort of company to the *New Lebanon Springs*, one of their publick speakers delivers a discourse in the form of a sermon much like other preachers.

The family with whom I tarried had a meeting in the evening in a hall about 50 by 18, fitted on purpose for a meeting-room. This meeting was conducted much like the

one already described ; only, instead of the dance they went forth in the march, "as a figure of marching the heavenly road, and walking the streets of the New Jerusalem "

The party consisted of between forty and fifty, they moved with a quick step around the hall from one end to the other, and around a company of six or eight singers in centre of it, all singing hymns descriptive of their worship, and gently waiving their hands in a horizontal position. In this manner five marches were performed of about six or eight revolutions each, and at the intervals short addresses were made by one of their elders similar to those already mentioned. The whole lasted about forty minutes. At some of the rounds they all clapped their hands while singing, as if overwhelmed with extacy and joy.

The Shakers both in publick and private have a Quakerish appearance ; but as soon as their worship commences and their loud and animated singing is struck up, they appear entirely different from that retiring and contemplative community. The Shakers are indeed a musical people, and go beyond almost any other denomination in the proportion of time they devote to this exhilarating exercise.

The Shakers approximate the Episcopalians the nearest of any denomination in their form of church government ; they have nine elders who might be called bishops, and nine divisions of their community answering to Bishopricks ; they dispose of Baptism and the Lord's supper much like the Quakers ; they have something among them much like the auricular confession of the Catholick ; and their marching seems a vestige of the processions of that church ; they agree with the Unitarians, especially the high Arians in their views of the character of Christ ; they coincide with the Arminians respecting the free agency of man and some other points, but they nearly agree with the Calvinists in describing the lost condition of the human race. And on the doctrine of total depravity, they may be said to divide the question between Calvinists and Arminians. In the article of celibacy they agree with the Catholicks and Greeks, only instead of limiting it to particular orders they carry it

through the whole community ; and what others accomplish with the aid of walls, bars and precautions, the Shakers effect by the force of their principles, and the virtue of their habits ; for males and females eat at the same table, live and lodge in the same habitations, and are in habits of daily and continual intimacy with each other.

Instead of a sequestered company they appear like bachelors and maids on a paternal estate. Many have indeed insinuated that they secretly violate the peculiar rules of life which they have chosen to adopt, but until they can be proved untrue to their principles, I see no reason why their professions should not be believed. In their method of confraternities and a community of goods, they resemble the ancient Moravians, but still they permit persons to join them who retain their own property.

No Shaker can say of any individual thing *it is mine*, yet as one of the females very sensibly observed, they can say of all, *it is ours*.

In their views of oaths and war, this people are much like the Quakers, Mennonites, &c. They also decline the use of titles like the Quakers ; but are not like them particular in the use of *thee* and *thou*. In their common conversation, they have scarce any peculiarity, except in the uniform use of *yea* and *nay*, which makes them appear stiff and singular.

Many other Religious communities have practised dancing for a while, but none ever reduced it to such a regular system, or continued it so long.

Respecting Ann Lee, the views of the Shakers are similar to those which the New Jerusalem people entertain of Emmanuel Swedenborg ; that is, they consider her, the agent or medium of a new dispensation of religion to mankind ; and they do not differ much from the Swedenborgians in their doctrine of correspondences between the natural and spiritual worlds.

Thus far the Shakers agree in some point, or rather with most other professors of Christianity ; but in their notion of a Deity composed of male and female, they are

entirely different from all others ; this article in their creed, is a perfect anomaly in the catalogue of opinions.

The New Lebanon Shakers, though reckoned but one society, are scattered in three townships, and exist in three general divisions, not however according to any geographical boundaries, and are subdivided into seven families or confraternities, of from thirty to one hundred each.

The leading men among the Shakers watch with much interest the general movements of the world, and have a general knowledge of the affairs of the rest of mankind both civil and religious. They read all the accounts which travellers give of them, and have the sensibilities common to our species to the glowing exuberance of the pens of some, and the sportive, the sarcastick and incorrect statements of others.

The New Lebanon Shakers have lately built them a new meeting-house of great dimensions and of a peculiar form, which is supposed to have cost about 30,000 dollars. The main building is 80 feet by 65, with a porch 27 feet by 34. The roof is circular, being covered with sheets of tin, and as the house is painted white, it has a very stately and brilliant appearance, especially at a distance.

The Shakers consider a part of the *Harmony Society*, in the western country, as united with them in sentiment, and the remainder of that industrious and thriving confraternity, in their opinion, differ but little from the Moravians.

SOCINIANS.

This body was once numerous in Poland, Transylvania and the adjoining countries, but their number there has decreased of late years, and does not now exceed 32,000.(9) They are principally Hungarians, and live divided in 194 places or villages, and have about 164 houses of publick worship. In Clausenburg perhaps the same as Coloswar, they have a new, large and handsome church, built in 1796,

The whole population is no doubt here intended.

with a steeple and bell. They have also at the same place a printing-office and a college, which is among the most respectable institutions of Transylvania, and consists of about 300 scholars. who usually remove from this college to the university of Clausenburg, to finish their studies. They have likewise a small college at Thorda, and a considerable number of inferior schools in the different villages which they inhabit.

They also occupy the village of Andreaswalde, in Prussia, where they have free exercise of religion and a proper house of publick worship, but are obliged to pay all the parochial fees to a neighbouring Lutheran parish.

The author had taken much pains to search for this people in the commencement of his undertaking, and made inquiries of a number of gentlemen eminent for their general knowledge of the religious world, and especially of those of the above description, and from all the information he could gain, or rather from what he could not learn, he was led to suppose that the ancient Socinians had become extinct. It was not until he had progressed thus far in his publication, that he obtained the work mentioned below, from which the above article has been extracted.(1) The Socinians, like their predecessors, deny the plenary or entire inspiration of the scriptures; they hold the holy ghost is not properly a person; they believe the miraculous conception of the Son of God, but deny his pre-existence. Their form of church government cannot be ascertained, but it is supposed to be of the Presbyterian kind, and if so, instead of coming under a new head, they will come under the broad distinction of Presbyterians.

CONCLUDING REFLECTIONS.

1. *Respecting the number of Religious denominations.*—Probably most will be surprised at the scantiness of the

(1) *The Religions and Religious Ceremonies of All Nations*, by Rev. J. Nightingale, p. 180.

foregoing list of religious denominations, and will be much disappointed to find that the whole of mankind may be reduced to four general heads as to their views of religion; and that what is called the Christian world, instead of being split into a thousand sects and parties, as most writers upon the subject have led them to suppose, may be fairly classed under fourteen general heads; and that if to these are added the subdivisions of each head, which are specifically different from each other, the whole number will not amount to more than fifty.

The church of England and the Protestant Episcopal church of America; the General Assemblies of Scotland, and the United States; the church of Holland, and the Dutch Reformed church of this country; the Calvinists of Germany, and the German Reformed church of the U. S.; the Particular Baptists of England and the Associated Baptists of our country; the Methodists on both sides of the Atlantick, and a number of other classes which I have described for the sake of convenience under separate heads, are substantially the same people, and might with propriety be classed under the same head. This view of the subject diminishes the divisions of the Christian world much beyond our former conceptions. It is true there are a few sects and parties not included in the foregoing statements which have had till lately a distinct and separate existence, as the followers of Jemima Wilkinson, Joanna Southcot, &c. But nearly all the small, whimsical and ephemeral communities of this kind, have either become extinct, or else are reduced to a mere handful, which are fast tending to oblivion. It is a singular fact that most denominations of this kind, if fully known, would receive no kind of personal attention from those very writers whose books are now encumbered with long details of their affairs.

The ideal and theoretical distinctions of Cocciens, Hutchinsonians, Muggletonians and Johnsonians; of Halcyons, Millinarians, Mystics, Materialists and Theophilanthropists; of Jumpers, Jerkers, Barkers and others, for the most part, are descriptive of the theological speculations, of the reveries, and eccentricities, of the Schisms and Sectaries, of Catholics or Protestants, of Churchmen or Dissenters,

rather than of the names of distinct and separate denominations. Most writers upon All Religions have enumerated the Deists as one of their denominations, but as persons of this description maintain no regular ministry, have no peculiar forms of worship, are not, as Dr. Richards observes, gregarious in their dispositions, (2) and have no established communities ; as they, for the most part, have been educated among Christians, and have remaining predilections for the Christian religion, notwithstanding all their scepticism and infidelity, as many of them moreover actually associate with Christians in their religious worship, and thousands of them are counted in the census of different denominations, they may not be improperly considered as an excrescence of Christianity which has not been entirely severed from the system. Pagans, Mahometans, and Jews, as well as Christians, have their sceptics and deists, who notwithstanding they doubt or dispute many of their primary principles still refuse to go off to other religions.

2. *The peculiarities of the different denominations.*—All parties of Christians have something upon which they value themselves, and in which they take peculiar satisfaction and delight ; on the other hand they all see something in others which excites their pity, their censure, or disgust ; and more than all that, most of them see many things among themselves, which they laugh at and condemn.

The Greeks have their Patriarchs, their Chrysostom and Basil, their liturgy of very high antiquity and their very ancient church.

The Roman Catholicks have their Popes and Cardinals, their regular Episcopal Apostolical succession, their long list of Prelates and ecclesiastical dignitaries, their Bellarmines and Bossuets, their Massillons and Cambrays, their Xaviers, their propoganda and their vatican, their Council of Trent, their immense establishment and their ancient Apostolical church.

The Lutherans have their Luther and Melancthon, and a long list of very eminent men, and the oldest and largest

(2) History of Lynn.

body of Protestants, which they delight to denominate the *Lutheran evangelical church*.

The church of England has its Gridleys and Cranmers, its Tillotsons and Leightons ; it boasts also of a well organized ecclesiastical hierarchy and a most excellent Liturgy.

The Presbyterians have their Calvin and their Knox, their Westminster confession, their learned ministry, and their orthodox church.

The Independents contemplate with delight the great plainness and simplicity of their Ecclesiastical regimen, the unwearied assiduity of their ministers, and the substantial piety of their community ; they have also their Owen and How, their Watts and Doddridge.

The Congregationalists dwell with delight on the piety and eminence of their forefathers ; their flourishing colleges and seminaries, the learning of their ministry, and the religious intelligence of their community.

The Baptists have their Gill and Gale, their scripture mode and their great increase.

The Methodists delight to dwell upon the names of Wesley and Asbury, and to describe the ardent zeal, and growing numbers of their community.

The Moravians have their Hernhut and their Zinzen-dorf, their patience and perseverance, their missionary zeal and their great success.

The Quakers dwell with satisfaction upon the names of Fox, Barclay and Penn ; upon their plainness of speech and dress, their abhorrence of war and bloodshed, and upon the opposition they have met with from the world, and the inflexible integrity of their members.

The Universalists delight to expatiate on their extended views of the mercy of God and the rapid spread of their opinions.

The New Jerusalem church has its Swedenborg and his celestial mysteries, their important discoveries in theology, and their intimate acquaintance with the invisible world.

And the Millennial church has its mother Ann, and her new dispensation ; its virgin life, and its cross bearing religion.

Other denominations pity the ignorance and the idolatrous superstitions of the Roman Catholics ; while they in return look with compassion and disgust on the heresies and schisms, the strifes and divisions among the different parties of Protestants. A Protestant thinks with horror on acknowledging the Pope as the head of the church ; on the other hand a Roman Catholic said to the author—We indeed are Episcopalians, but we do not wish to be associated with the parliamentary church of England, with her worldly head, and her secularised hierarchy.

Other denominations pity the cold inconvenient submersion of the Baptists ; while the Baptists in their turn censure and reject what they consider the insufficient modes of others.

The Methodists cannot endure the cold, heartless and unaffected religion of their neighbours ; while others as severely blame the irregular and intemperate sallies of their zeal.

The Quakers condemn with great severity the pomp and parade, the fashions and ceremonies of the rest of the world, while the plainness and preciseness, the stiff and unbending adherence to their own peculiar forms and opinions, are equally offensive to other denominations. And so of all the rest.

3. *The similarity among different denominations.*—With nearly all the denominations in our country, I have formed an intimate acquaintance ; I have been with them in publick and in private, I have united with them in their family devotions and in their publick worship, and have been struck with the similarity which is every where to be observed among them ; in their vestments, their habitations, their persons and religion. They are nourished by the same kind of natural aliment, and the same gospel is their spiritual food ; they have the same bible for their guide, they look to the same spirit to enlighten them, they trust for salvation in the same Redeemer, they believe in the same Jehovah, and among them all is a redeemed people who now constitute the church, the body of Christ, who will ere long arrive to those happy realms where no dif-

ference of denomination shall be known, where no prejudice nor party shall prevent the harmony and fellowship of the saints, where no hard bearing interdicts established in mistake, and nourished by tradition, shall thwart or enfeeble or destroy the tenderest sympathies of Christian piety and brotherly affection among the members of the same spiritual body, and the heirs of the same heavenly inheritance.

Such is the sameness among Christians, that it is often difficult in passing among them promiscuously, to remember to what denominations they belong ; this is remarkably the case with respect to the Independents, Presbyterians, Congregationalists and Baptists, and more especially among the different classes of Presbyterians, most of all, among those of Scottish descent. And although we have to lament the present divided state of the Christian world, yet there is more union of feeling and interest ; more knowledge of each others affairs ; more sympathy for each others trials and afflictions ; and more satisfaction in each others prosperity and happiness, than is generally supposed. or than the author was aware of, till he went among the different denominations, and learnt from actual observation these interesting facts. While many indeed are narrow and bigotted, and shut up in the shell of their own party, many others are open and liberal in their feelings, and are willing to renounce the *casts* of denominations as far as it can be consistently done. And the more Christians become acquainted with each other, and the more they see of the world, the more this disposition prevails. They find no difficulty in being established in their own principles, and still maintaining a friendly intercourse with others.

While the members of some of the great national churches and ecclesiastical establishments, like haughty lords look down with denominational pride and bigotted hauteur upon small and despised communities, others again like the generous and noble hearted among the rich and great, make much more account of the small and scanty possessions of their neighbours than they themselves suppose. I have often been surprised to hear Catholicks and Churchmen con-

verze with so much knowledge on the concerns of the minor sects, and manifest such an interest in those small operations, which the parties themselves supposed were scarcely known beyond the bounds of their own circumscribed communities.

4. *Things to be lamented among Christians.*—Under this head we may enumerate—

First—The want of social intercourse between the different denominations, and especially among their ministers. At the formation of a bible society in Germany, a number of the pastors of the different churches in the city, for the first time in their lives, spoke with each other ! Such is the effect of bigotry and seclusion, and such on the other hand are the benign and ameliorating influences of bible institutions. How many thousands by their means have formed an acquaintance and contracted a friendship for each other, who but for them, would have remained forever distanced and estranged.

Many denominations cannot as they suppose, consistently with the rules of their churches, or with the laws of propriety and good order, admit the ministers of other denominations to preach in their pulpits or to officiate among them, however great may be their learning, substantial their piety, illustrious their talents, or extensive their usefulness ; they are delighted to hear them in other places ; they follow them from one end of the town to the other ; they are united to them by principle and affection, but still must submit to the irrevocable interdicts, and spiritual embargoes under which their churches are laid.

Second—The small degree of union and fellowship not only among different denominations, but among different branches of the same denomination.

The different kinds of Presbyterians, as the Kirk of Scotland, and the Seceders ; the Burghers, and Kirk Relief ; the Cameronians, and Constitutionals, all have their pulpit and communion bars, and are afraid of committing spiritual fornication with each other.

The Baptists too, notwithstanding they are viewed by the world as collegued together to shut out all others from a

participation in their privileges and enjoyments, are mournfully severed and estranged from each other.

Those of the Particular and General persuasion ; Calvinists and Arminians ; the Six Principle Order and the Five Principle men ; Sabbatarians and First Day people ; Freewillers and Emancipators, all have their lets and hindrances, and after baptizing in the same river, part forever upon its banks.

Third—The want of union and harmony among the ministers of the gospel, not only of different, but of the same denominations and too much of the prevalence of that disposition, which the disciples of the Saviour were afterwards ashamed to avow, when they disputed among themselves by the way, who should be the greatest.

This subject is beginning to be discussed in the religious publications of the day, and perhaps no one of the kind is more worthy to be continued.

Fourth—The disposition among different parties of Christians, to misrepresent and discolour the sentiments, and exaggerate the faults of each other. Probably more than one half the trouble and commotion in the Christian world, is produced by this mischievous disposition. The Arminian will have it, that the Calvinist is a *fatalist*, and makes man a mere machine, who is no way accountable for his actions. The Calvinist on the other hand, declares the Arminian depends on the merit of his good works to help him to heaven ; and though both deny the charges, and request permission to explain their creeds, yet they both continue to maintain their positions, as if they had never been denied.

Fifth—A blindness to the faults of their own party, and an equal degree of blindness to the virtues of others. Every person of candour and discernment will certainly see many things among his own people which he will sincerely wish were reformed ; and he will also discover some things in almost all other denominations which he will as sincerely desire them to adopt.

Sixth—The absence of a sufficient degree of courtesy and kindness among the different denominations, as such and the prevalence of a spirit of proselytism and monopoly.

When sheep wander from the enclosure of one worldly shepherd to another, he considers it his duty to give information, and adopt measures to restore them to their right owners. But no such maxims prevail among spiritual shepherds ; they not only shut them up in their folds and mark them as their prey, but as one justly observes, they take the greatest pains to tole them in.

Seventh—The pursuit of measures calculated to widen the breaches, and multiply the differences among different classes of Christians, instead of striving to see how nearly they can approximate each other. A company of Pedobaptist and Baptist missionaries, being located near to each other in one of the East-India stations, agreed to converse together upon all those topicks on which they were agreed, before they entered upon those wherein they differed ; and the last account of them was, that they had not yet gone through the first head.

5. General Remarks.—All denominations have their great troubles and their small ones, their vexations from without, and their turmoils and perplexities within. Among them all, with reference to their creeds and ceremonies, are found those who may be called *high* and *low* and *moderate*. They all have their ultras and their radicals—their Peters and Judasses—who are never contented with their religious homes, and yet refuse to leave them.

Among the ministers of all denominations may be found fixed stars, blazing comets, and falling meteors ; but as in the heavenly system, so in the Christian hemisphere, the first class are by far the most useful.

The strifes and divisions, the bickerings and jealousies, among the members of the same denomination, are like family contentions, which will be suspended or forgotten on the appearance of a common enemy ; and as thunder-storms drive timorous animals of different natures together, for mutual protection, so persecution and oppression often lead the jarring minor sects to draw near together for common safety. In England those who are continually contending with each other as theologians, still have a common bond of union on the principle of dissent.

All proselytes to new opinions in religion are apt to be more ardent and sanguine than those who have been educated in them.

All apostates from any peculiar opinions or particular communities, are generally treated with more severity, by those who still embrace them, than other persons of precisely the same sentiments who have never changed.

In some instances those who are nearly alike have an affinity and friendship for each other, as in the case of the Independents, Congregationalists and Baptists ; but in other cases such a likeness is the foundation of perpetual jealousies and strife ; and the more unlike denominations are, the less disputing and contention there is among them.

The Roman Catholicks and the Quakers, Methodists, Baptists, &c. scarcely ever fall into collisions ; like the Persian empire, the space between them and other nations is so wide, that they have no fear of encroachment.

In all departments of christendom, as upon the globe we inhabit, with respect to christian affections, we find the torrid, the temperate, and the frigid zones.

Among the different denominations, as in religious publications, all that is truly valuable, and worthy the attention of the wise and good, goes the rounds and appears substantially the same among them all.

There are certain things among all denominations which they do not wish to hear repeated too often, and generally prefer to mention them by way of circumlocution, rather than by direct and unqualified expressions.

Thus far I have attempted to describe the different parties of christendom as they have heretofore existed, but the time is rapidly rolling on, and indeed the period seems to have arrived, when the whole will be classed under two general heads, and all will file off in two grand divisions, viz. the friends and the opposers of experimental religion, and evangelical exertions. All other distinctions seem to be melting down into these, and Churchmen and Dissenters, Calvinists and Arminians, Pedobaptists and Baptists, are

rallying around these two standards, and thus forming the two armies of Gog and Magog, by whom the great and decisive battle shall finally be fought.

The friends of experimental religion are the friends of missions, and all the evangelizing efforts of the present day ; they rejoice to hear of revivals of religion, and of all the successful enterprises for the conversion of the heathen, and the spread of the gospel in the world, among whatever people they prevail, or by whatever denominations they are promoted ; while those on the other side, if not absolutely hostile, are cold and indifferent towards such events. When any well written publication is issued in the world, in defence of evangelical principles, it is immediately sought for by this class of christians, and readily circulates among them, whether it be written by a Catholic or Protestant, a mitred prelate, a learned presbyter, or an obscure dissenter ; whether the writer practises aspersion, affusion or immersion ; or whether he supplicates the throne of Jehovah in liturgick forms, or extempore prayer. A book of this kind obtains friends and patrons among all denominations of christians, just as the magnet in going through a pulverised mass of different materials, will attract around it all the particles of iron, while those of other substances are left behind. It is no matter whether these principles prevail in America, Europe or India ; all religious intelligence of importance in a few weeks travels across the Atlantick, and in a few months around the world, and produces sensations of pleasure or pain, in the different parties, according to their respective views of christianity.

And what has been said of the friends of these principles, may also be asserted of their opposers, as the account of the defection of the Baptist minister in Calcutta, and the story of Ram Roy the Unitarian Brahman, has shown.

In concluding these reflections, I shall take the liberty of introducing the remarks of three distinguished writers, who have preceded the author in more elaborate works upon the same subject :

“ Though the ends to be answered by divine providence (says Hannah Adams) in permitting such a variety of opinions, cannot be fully comprehended ; yet we may rest assured, that they are under the direction of an all-perfect Being, who governs in infinite wisdom.

“ From seeming evil still educing good,
And better thence again, and better still

In infinite progression.” THOMPSON.

“ While the writing of this book, (says the Rev. R. Adam) has served to establish and settle the author in his own principles, in preference to those of other denominations, it has, at the same time, extended and strengthened his charity and good will towards those who differ from him ; and, by the nearer acquaintance with them and their principles, to which it has been the means of introducing him, his charity is no doubt more “according to knowledge.”

“ May the *reading*—the perusal of it, have the same happy effect upon all those into whose hands it shall fall.—May it lead them to examine the foundation of their own faith, as well as of that of others ; may it serve to excite their christian charity where it was wanting, and to strengthen it where it was weak. And, while they lament the unhappy contentions and divisions that prevail in the world, may they all labour earnestly in their several stations to suggest such methods as may prove most effectual for recovering and preserving the unity of the faith in the bond of peace. At the same time, aware that it is he only who stilleth the raging of the sea, and the noise of his waves, and “the madness of the people,” that can say effectually unto contending parties, “peace, be still ;” and that it is he only who gave us the command to “love one another,” that can enable us duly to fulfil it, by our loving, not “in word, nor in tongue, but *in deed and truth* ;” let them fervently beg of God a *sovereign* remedy for these our contentions.

“ When—“ O *when*, shall all these enmities be abolished by the overpowering influence of the Spirit of light and love ? When shall these unhappy walls of partition be broken down, and the whole flock of Christ become one

blessed fold under Jesus, the Universal Shepherd? When shall we arrive at the '*perfect unity of the faith*,' and maintain the '*unity of the Spirit, in the bond of love*?'—When shall the glory and beauty of the primitive church be restored, where the '*multitude of them that believed were of one heart and one soul*,' united in one faith and hope, by the almighty influences of one spirit?" (2)

Dr. Evans in his reflections in behalf of Christian moderation, at the close of his Sketch of All Religions has the seven following propositions, viz.

1. "Since the *best and wisest* of mankind, thus differ on the speculative tenets of religion, let us modestly estimate the extent of the human faculties.

2. "The *diversity* of religious opinions implies no reflection upon the sufficiency of Scripture to instruct us in matters of faith and practice, and should not, therefore, be made a pretence for uncharitableness.

3. "Let not any one presume to exempt himself from an attention to religion, because *some* of its tenets seem involved in difficulties.

4. "Let us reflect with pleasure in how many *important* articles of belief ALL Christians are agreed.

5. "We should allow to others the same *right of private judgment* in religious matters, which we claim and exercise ourselves.

6. "Let us be careful to treat those *who differ from us*, with kindness.

7. "Let us not repine because *perfect unanimity* of religious sentiment is unattainable in this present state."

Each of these propositions are accompanied with illustrations by that candid writer, which the author would gladly transcribe, would his limits permit.

(2) Religious World Displayed, vol. i, preface, pp. 24, 25.

TABULAR AND STATISTICAL

Views of all Religions.

PAGANS.

This class of mankind are found in almost all parts of the world, but the great body of them reside in Hindostan, China, Tartary, Japan and the neighbouring regions of the east.

The Grand Lama of Thibet is a kind of High Priest, Pope or Patriarch, for the Tartars and Chinese.

The number of Priests around this spiritual Potentate are said to be	20,000
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The number of Brahmans in Hindostan, are estimated by Mr. Ward, at	100,000
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The number of temples dedicated to Confucius, alone, in China, are	1,056
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The number of gods among the Hindoos, are computed at	330,000,000
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This account however must be considered as a species of Brahminical pride and extravagance.

Respecting the real number of the gods of the Heathen, or of their priests and temples, we are entirely uninformed.

The total number of Pagans may be estimated at(1)	400,000,000
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(1) This is indeed a much lower estimate than is generally made of this portion of the human family, but I am inclined to think it is yet much beyond their actual number. We almost always overrate a great congregation, a promiscuous assembly, or the inhabitants of a kingdom, whose census has never been taken; and as very little is known for a certainty respecting the population of any considera-

MAHOMETANS.

The number of mosques in Fez, the capital of Morocco, is nearly(2) 1,000

The number of mosques and churches in Constantinople, in 1663, according to the boasting proclamation of Molo Mahomet, was 4,122

Their number at present according to Morse, is about 300

The whole number of the priests of this religion and of their mosques, are as much unknown as those of the Pagans.

Their total number may be computed at(3) 100,000,000

JEWS.

An equal degree of obscurity rests upon the remnant of Israel as to the number of their priests and synagogues, as that which prevails over the preceding departments.

Their total number I shall compute at 7,000,000

CHRISTIANITY—ROMAN CATHOLICKS.

That the reader may form some idea of the immensity of the church of Rome, I shall give a compendious view of the ecclesiastical establishments of two Catholick countries before the revolutions they have experienced.

ble part of the world. except Europe and America, I am confident that if an exact census were taken of the heathen world, it would fall many millions short of the number at which they have generally been computed. When Capt. Cook discovered the island of Otaheite, he computed the number of inhabitants at 160,000, but the missionaries have since ascertained that they amount to only 16,000. Brown's Hist. of Missions, vol. I.

(2) Belamy's Hist. of All Religions.

(3) For the same reasons which were stated above, I have put the number of this people below that of some other writers.

France, before the Revolution.

STATE OF THE CLERGY.

136	Archbishops and Bishops.	}	<i>Seculars,</i> 241,988.
11,853	Dignitaries, Canons and Prebends.		
13,000	Inferior Servants of the Choir.		
27,000	Priors and Chaplains.		
40,000	Parish Priests.		
50,000	Vicars.		
100,000	Ecclesiastics in orders, with or without benefices.	}	

MONKS.

1,120	Chiefs of the orders.	}	<i>Monks,</i> 71,015.
6,740	Abbeys of Men.		
23,655	Other established Societies.		
46,500	Mendicants.		

NUNS.

10,120	Abbeys of Women.	}	<i>Nuns,</i> 79,972
2,560	Priories of Women.		
600	Canonesses.		
64,000	Other established Societies.		
2,692	Other Societies without foundation.		

RECAPITULATION.

241,989	Secular Clergy.
78,015	Monks.
79,972	Nuns.
60,302	Inferiour Ministers of the Churches.
<hr/>	
460,078	Total.

Putting the population at 25,000,000, the Clergy were about 1-52nd part in France, and their revenue in 1787 was estimated at 178,000,000 livres.

*Numbers of the Clergy, and statement of their Property,
before the Revolution in Spain.*

Archbishops and Bishops,	-	-	-	62
Canons and Dignitaries,	-	-	-	2,399
Prebends,	-	-	-	1,869
Parish Rectors,	-	-	-	16,481
Curates,	-	-	-	4,927
Other beneficed Clergy,	-	-	-	16,400
Religious men of the greater orders,	-	-	-	17,411
Religious men of the minor orders,	-	-	-	9,088
Hermitands,	-	-	-	1,416
Servants,	-	-	-	3,987
Sacristans, church clerks,	-	-	-	15,000
Monks,	-	-	-	5,500
Friars with shoes,	-	-	-	13,500
Friars without shoes,	-	-	-	30,000
Regular Congregationists,	-	-	-	2,000
Servants of regulars,	-	-	-	6,400
Youths in their houses,	-	-	-	1,800
Total,				148,242
Nuns and religious women,	-	-	-	32,000
Living in more than 3,000 Convents,				180,242

Property belonging to the Clergy.

Pious Foundations, for the use of both sexes,	}	Value £.	
consisting in lands and buildings,		62,500,000	
Estates of the Secular Clergy,	-	62,000,000	
Estates of the regular Clergy,	-	62,000,000	
<hr/>			
Real property, land and buildings,	-	£186,500,000	
Exclusive of tithes, and various other taxes and dues for the Clergy.			

The above property was put on sale, in 1822. The proceeds were to pay off the national debt, which, on the 21st

September, 1820, was stated in the Cortes to amount to £140,000,000.

It is curious, that in general, merit, and not family or influence, guided the appointment of Spanish Bishops; and although surpassing all other prelates in riches, they have been equalled by few in self-denial and generosity. The most beautiful aqueducts, fountains, and public walks in the cities of Spain, have been erected by Bishops, in some cases whole towns have been raised from ruins by them. The smallness of their expenditure on themselves, while they bestowed large sums on the poor, and on works of public utility, in their diocesses, will ever do honour to the history of the Spanish episcopacy. It is said, that in latter days, the Prince of Peace introduced some corruptions into the mode of appointment, and thereby diminished the general estimation of the body.

Since the revolutions of Europe the number of the clergy of almost all kinds has been greatly diminished, but still they are probably more numerous than those of all other denominations beside, and may be stated as follows, viz.

The Pope,	-	-	-	-	-	1
Cardinals,	-	-	-	-	-	72
Archbishops,	-	-	-	-	-	120
Suffragan Bishops,	-	-	-	-	-	760
Vicars General, Metropolitans, Canons, Prebends,						
and other ecclesiastical dignitaries,	-	-	-	-	-	4,047
Rectors of parishes, Chaplains, missionaries and						
other clergymen in actual employ,	-	-	-	-	-	145,000
Total,	-	-	-	-	-	150,000
Places of worship,	-	-	-	-	-	120,000

"This makes an average of about one place of worship for every 1000 persons; and Roman Catholics require more places of worship than Protestants, because what they consider divine service, and which they are bound to attend, the mass, can be performed in the morning only, and by a minister fasting from the previous midnight. Evening devotions are not considered a service by them, nor much attended. Hence, in Catholic countries, from six o'clock in the morning until one in the afternoon on Sundays, the population is in movement to and from church; from four in the evening to ten is generally spent in relaxation and amusement."

"The above statement makes one clergyman for something less than a thousand persons, exclusive of the ecclesiastical dignitaries; and a

Roman Catholick clergyman cannot go through the duties of his ministry well for more than one thousand people. The masses, auricular confessions, and attendance on the sick, which must not be refused, and many other observances, make his duties more laborious than those of a Protestant clergyman with double that number of hearers, who are not taught that the perpetual interference of a clergyman is necessary."

In France alone the Catholick clergy amount to thirty-five thousand, and the Bishops deem it necessary to augment the number to fifty thousand. Their theological students in that kingdom preparing for holy orders, are thirty thousand, and if they are any way proportioned to that number in other Catholick countries, they must amount in the whole to at least one hundred thousand.

"The Pope, as a temporal prince or civil magistrate, is personally the least expensive one in Europe. Mr. Eustace considers that five shillings a day pays the expense of his table. A heavy military establishment appears to absorb the bulk of the revenue. The Milan *Prospetto* states the population of the Papal territory at 2,430,000; the revenue at £1,200,000; and the army at 12,000 men."

"In Rome, the ordinary income of a Cardinal, the next dignity in the church to the Pope, is £400 to £500; and as ancient usage entails certain expenses on their rank when in publick, they have very little left for private comforts."

"There are a few Roman cardinals, a dozen at most, who have good incomes, and are able to come forward in society in a manner corresponding to their rank. They may have, on an average, £2000 a year, arising from the emoluments of some civil office which they exercise in the state, as Secretaries of State, Governors of Provinces, or Ministers of other departments of the civil government.—The ecclesiastics who serve the churches in Rome, and who are seen, clothed in the gorgeous vestments of their splendid worship, like many others who take part in pompous scenes, retire from them to very humble homes, and with scanty incomes from the church, engage in tuition and other pursuits, to add to the means of their support.—Amongst them are often to be found men of great learning and merit; the number of their pupils is generally four to

six ; in addition to the studies within doors, they may be regularly seen walking out with these youths, delivering lectures as they walk, a favourite mode of instruction with them, and said to be attended with good effects."

The following table selected from a late European publication, exhibits a concise view of the extent of the Roman Catholick denomination throughout the world.

Name of the Nation.	Num. of Catholics.	Expend. on Clergy.
France, - -	29,000,000	4,573,200
Spain, - -	11,000,000	4,884,000
Portugal, - -	3,000,000	1,332,000
Hungary, - -	4,000,000	1,420,800
United States, -	500,000	133,200
Italy, - -	19,391,000	3,445,440
Austria, - -	15,918,000	3,552,000
Switzerland, -	600,000	133,200
Prussia, - -	4,000,000	888,000
German States, -	4,763,000	1,265,400
Holland, - -	700,000	248,640
Netherlands, -	3,000,000	466,200
Russia, - -	5,500,000	1,221,000
G. Britain and Ireland,	5,800,000	1,221,000
Turkey, &c. -	1,000,000	133,200
South-America,	15,000,000	1,998,000
In other countries,	1,500,000	333,000
	124,672,000	27,248,280

Making an average for each clergyman including the high salaries of the ecclesiastical dignitaries of about two hundred dollars. But it must be remembered that Roman Catholick clergymen have no wives nor families to support, which they consider a great felicity.

GREEKS.

Patriarchs in the old church,	-	4	}	10
Ditto in the Oriental churches,	-	6		
Archbishops and Bishops among all classes				
of Greeks including the Patriarchs computed at				614
Places of worship computed at				50,000
Clergymen in actual employ, computed at (4)				100,000
The total number of the Greeks may be computed as follows :				

In the Russian dominions,	36,000,000	}	46,000,000
In the Austrian ditto,	2,000,000		
In Turkey,	6,000,000		
In other parts of the world,	2,000,000		

Some writers call the Metropolitan of Moscow, a Patriarch, but he is not included in the above statement.

LUTHERANS.

“ The following is a statement, collected from a late census taken in Germany, from Morse’s Gazetteer, the Cyclopædia and the records of the several Synods of said church.

In Germany there are	12,000,000
In the Prussian dominions,	5,600,000
In Russia,	2,500,000
In France,	1,100,000
In Hungary,	800,000
In the Danish dominions,	1,800,000
In the Swedish ditto,	3,000,000

(4) The common clergy among the Greeks in many cases, approach very near the level of the peasantry, and of course, they are supposed to be more numerous in proportion to the population than among the Catholics.

In the Netherlands, England, Switzerland, } East-Indies, &c.	500,000
In the United States,	700,000

Total, 23,000,000

In the United States, the Lutherans have 175 clergymen attached to their respective Synods, and about 20 or 25, who call themselves Independent Lutheran ministers. The number of congregations in the United States is computed to be 900."(5)

The Bishops in Denmark, Sweden and Norway, including the Archbishop of Sweden, are - 24

There are some hundreds of superintendents of the Lutheran church in Germany and other kingdoms, who, notwithstanding they perform precisely the same offices as the northern Bishops, are not however graced with Episcopal titles.

Places of worship, about	-	-	20,000
Clergy of all kinds, about	-	-	25,000

CHURCH OF ENGLAND.

Archbishops in England,	2	}	6
Ditto in Ireland,	4		
Bishops in England, including the Bishop	}	}	62
of Sodor and Man,			
Ditto in Ireland,			
Ditto in Scotland,			
Ditto in United States,			
Ditto in Quebeck and Nova Scotia,			
Ditto in Calcutta,			
Archdeacons, Deans, Canons, Prebends, &c.			
over	-	-	1200
Clergy, including the ecclesiastical dignita-	}	}	22,000
ries in England and Wales,			
In other parts,			

(5) *Evangelical Luminary*, a Lutheran religious paper.

Places of worship in all countries,	13,500
The whole population of the church of England and its branches in all parts of the world,	
I shall compute at	10,000,000
The following statement of the English Bishopricks, and the value of the different sees, according to the present Rentals, taken from the European Magazine for 1817, may not be unacceptable to the reader.	
<i>Archbishop of Canterbury</i> —the Duke of Rutland's cousin, Dr. C. Manners Sutton,	\$88,800
<i>Archbishop of York</i> —Lord Vernon's and Lord Harcourt's brother, Dr. Edward Venable Vernon,	62,160
<i>Durham</i> —Lord Barrington's uncle, H. S. Barrington,	94,560
<i>Winchester</i> —Lord North's brother, Hon. B. North,	79,920
<i>Ely</i> —The Duke of Rutland's tutor, Dr. Sparke,	53,280
<i>London</i> —Dr. Howley,	39,960
<i>Bath and Wells</i> —Duke of Gloucester's tutor, Dr. R. Beaden,	22,200
<i>Chichester</i> —Duke of Richmond's tutor, Dr. Buckner,	17,760
<i>Litchfield and Coventry</i> —Lord Cornwallis's uncle, Dr. J. Cornwallis,	22,200
<i>Worcester</i> —Dr. Cornwall,	17,760
<i>Hereford</i> —Dr. Huntingford,	21,756
<i>Bangor</i> —The son of the Queen's English master, Dr. J. W. Majendie,	22,200
<i>St. Asaph</i> —Duke of Beaufort's tutor, Dr. Luxmore,	26,640
<i>Oxford</i> —Brother of the Regent's tutor, Dr. Jackson,	13,320
<i>Lincoln</i> —Mr. Pitt's Secretary, Dr. G. P. Tomlines,	22,200
<i>Salisbury</i> —Princess Charlotte's tutor, Dr. Fisher,	26,640
<i>Norwich</i> —Dr. Bathurst,	17,760
<i>Carlisle</i> —Duke of Portland's tutor, Dr. Goode-nough,	15,540
<i>St. David's</i> —Dr. Burgess,	22,200

<i>Rochester</i> —Duke of Portland's Secretary, Dr. King,	- - - -	6,660
<i>Exeter</i> --Lord Chichester's brother, Hon. G. Pelham,	- - - -	13,320
<i>Peterborough</i> —Dr. J. Parson's,	- - - -	4,440
<i>Bristol</i> —Mr. Percival's tutor, Dr. W. L. Mansel,	- - - -	4,440
<i>Landaff</i> —Mr. Marsh, late Dr. Watson,	- - - -	3,996
<i>Gloucester</i> —Hon. Dr. H. Ryder,	- - - -	5,328
<i>Chester</i> —Lord Ellenborough's brother, Dr. H. Law,	- - - -	4,440
The highest salary of any American Bishop is not probably more than the lowest of the above list.		

PRESBYTERIANS.

KIRK OF SCOTLAND—EDINBURGH PRESBYTERY.

1. *Synod of Lothian and Tweeddale.*

<i>Parishes.</i>	<i>Ministers.</i>
High	{ George H. Baird, D. D. William Ritchie, D. D.
Old	{ And. Brown, D. D. T. Macknight, D. D.
College	Walter Tait, A. M.
New North	Henry Grey, A. M.
Tron	{ Wm. Simpson, D. D. Alex. Brunton, D. D.
Tolbooth	{ Tho. Davidson, D. D. John Campbell, D. D.
Old Gray Friars	{ John Inglis, D. D. Rob. Anderson, D. D.
Lady Yester's	Tho. Fleming, D. D.
New Gray Friars	William Muir, D. D.
St. Andrew's	{ David Ritchie, D. D. Andrew Grant, D. D.
St. George's	A. M. Thomson, D. D.
Bellevue	-----
Canongate	{ John Lee, D. D. W. Buchanan, D. D.

St. Cuthbert's	{ Sir Henry Moncreiff, D. D.
	{ David Dickson, A. M.
South Leith	{ Rob. Dickson, D. D.
	{ Jas. Robertson, D. D.
North Leith	{ Dav. Johnston, D. D.
	{ W. F. Ireland, D. D.
Duddingstone	John Thomson.
Libberton	James Grant, A. M.
Cramond	Geo. Muirhead, D. D.
Currie	John Somerville, A. M.
Corstorphine	David Scot, M. D.
Colinton	Lewis Balfour.
Ratho	And. Duncan, D. D.
Kirknewton	Alex. L. Simpson.

Presbyteries of Lithingow, Biggar, Peebles, Dalkeith, Haddington, Dunbar.

2. *Synod of Merse and Tiviotdale*.—Presbyteries of Dunse, Chirnside, Jedburgh, Selkirk, Kelso, Lauder.

3. *Synod of Dumfries*.—Presbyteries of Annan, Lochmaben, Langholm, Dumfries, Penpont.

4. *Synod of Galloway*.—Presbyteries of Wigton, Stranraer, Kirkcudbright.

5. *Synod of Glasgow and Ayr*.—Presbyteries of Hamilton, Irvine, Paisley, Ayr, Glasgow, Lanark, Dumbarton.

6. *Synod of Argyll*.—Presbyteries of Inverary, Dunoon, Kintyre, Lorn, Mull.

7. *Synod of Perth and Stirling*.—Presbyteries of Dunkeld, Perth, Auchterarder, Stirling, Dunblane.

8. *Synod of Fife*.—Presbyteries of Kirkaldy, Dunfermline, Cupar, St. Andrew's.

9. *Synod of Angus and Mearns*.—Presbyteries of Forfar, Dundee, Brechin, Meikle, Aberbrothock, Fordoun.

10. *Synod of Aberdeen*.—Presbyteries of Kincardine, O'Neil, Aberdeen, Garioch, Alford, Ellon, Fordyce, Turreff, Deer.

11. *Synod of Moray*.—Presbyteries of Strathbogie, Abernethy, Aberlour, Forres, Elgin, Inverness, Nairn.

12. *Synod of Ross*.—Presbyteries of Chanonry, Tain, Dingwall.

13. *Synod of Sutherland and Caithness*.—Presbyteries of Dornoch, Tongue, Caithness.

14. *Synod of Glenelg*.—Presbyteries of Abertarph, Lochcarron, Sky, Uist, Lewis.

15. *Synod of Orkney*.—Presbyteries of Kirkwall, Cairnton, North Isles, Zetland.

Presbyteries,	-	-	-	-	-	78
Parishes,	-	-	-	-	-	900
Chapels of Ease,	-	-	-	-	-	51
Churches in England in connexion with the Kirk of						
Scotland,	-	-	-	-	-	41
Ditto in Ireland,	-	-	-	-	-	1
Ditto abroad,(6)	-	-	-	-	-	20
						1013

Ministers at home and abroad officiating as pastors, professors and missionaries, - - - 1150

The salaries of the ministers in the Kirk vary from £60 to £300, or as some say £500 a year; they average, it is thought, about £150 sterling, or \$686.

SECESSION CHURCH.

United Associate Synod.

Presbyteries,	-	-	-	-	-	18
Churches,	-	-	-	-	-	317
Ministers,	-	-	-	-	-	283

Associate Synod.

Presbyteries,	-	-	-	-	-	3
Churches,	-	-	-	-	-	15
Ministers,	-	-	-	-	-	11

Original Burgher Associate Synod.

Presbyteries,	-	-	-	-	-	4
Churches,	-	-	-	-	-	46
Ministers,	-	-	-	-	-	31

(6) Scotch Almanack for 1824.

<i>Constitutional Presbytery.</i>	
Churches,	15
Ministers,	10
<i>Relief Synod.</i>	
Presbyteries,	7
Churches,	81
Ministers, (7)	80
Whole population in the Kirk, and Secession Church, exclusive of the Reformed Presbyterians,	
	1,663,524

Presbyterians in Ireland,	300,000
Ministers, computed at	239

I can find no historical account of the Presbyterians, in Ireland, but the presumption is, that they are generally in fellowship with the Seceders in Scotland.

<i>English Presbyterians.</i>	
Congregations,	270
Ministers, computed at	150
Total number, computed at	50,000

<i>French Protestants.</i>	
Ministers,	200
Churches,	200
Total, (8)	1,000,000

<i>Reformed Church of Germany, or Calvinists.</i>	
Germany,	2,200,000
Hungary,	1,050,000
In other parts of Europe, including the Socinians of Transylvania,	750,000
Places of worship,	3,700
Ministers,	4,000

<i>Church of Switzerland.</i>	
Places of worship,	900
Ministers,	1,000
Total,	1,146,000

(7) A number of the churches and ministers counted under this head are in England.

(8) This makes the number of French Protestants larger than was supposed.

Church of Holland, including all the Netherlands.

Places of worship,	-	-	-	-	1,840
Ministers,	-	-	-	-	2,200
Total,	-	-	-	-	2,500,000

Welsh Calvinistick Methodists.

Places of worship,	-	-	-	-	300
Ministers,	-	-	-	-	200
Members,	-	-	-	-	30,000
Total, computed at	-	-	-	-	150,000

Waldenses of Piedmont.

Places of worship,	-	-	-	-	40
Ministers,	-	-	-	-	40
Total,	-	-	-	-	18,000

In the Dutch settlements at the Cape of Good Hope, and in the East-Indies, and in all other Presbyterian colonies and settlements in the old world.

Places of worship, computed at	-	-	-	-	300
Ministers ditto,	-	-	-	-	300
Total ditto,	-	-	-	-	672,476

General Assembly of the United States.

Synods of Genessee, Geneva, Albany, New-York, New-Jersey, Philadelphia, Pittsburgh, Virginia, Ohio, Kentucky, Tennessee, North-Carolina, South-Carolina, and Georgia.

Presbyteries of Niagara, Genessee, Rochester, Ontario, Geneva, Bath, Cayuga, Oneida, Onondaga, Otsego, St. Lawrence, Ogdensburgh, Champlain, Londonderry, N.H. Albany, Troy, Columbia, North River, Hudson, Long-Island, New-York, New-York 2nd, Jersey, Newton, New-Brunswick, Susquehannah, Philadelphia, Philadelphia 2nd, New-Castle, Baltimore, Carlisle, Huntingdon, Northumberland, Redstone, Ohio, Washington, (Penn.) Steubenville, Erie, Alleghany, Hartford, Grand River, Portage, Winchester, Lexington, Hanover, Abingdon, West Lexington, Ebenezer, Transylvania, Muhlenburg, Louisville, Lancaster, Athens, Chilicothe, Columbus, Miami, Richland, Union, West Tennessee, Shiloh, Mississippi, Missouri, Grange, Fayetteville,

Concord, Alabama, Harmony, Georgia, South-Carolina,
Hopewell, Cincinnati.

Total of Presbyteries,	-	-	-	-	71
Congregations,	-	-	-	-	1,420
Ministers	-	-	-	-	1,000
Communicants,	-	-	-	-	100,000

Dutch Reformed Church.

A GENERAL SYNOD.

Two Particular Synods, and the following Classes, viz. :

New-York, New-Brunswick, Bergen, Paramus, Long-Is-
land, Philadelphia, Albany, Washington, Rensselaer, Ulster,
Poughkeepsie and Montgomery, - - - 12

Churches, - - - - - 170

Ministers, - - - - - 104

Communicants returned in their Classical Reports, }		
in 1823, - - - - -	8,466	12,000
Etitto not returned, computed at - - - - -	3,534	

German Reformed Church of the United States.

A Synod, and the following classes, viz. : Philadelphia,
Northampton, Lebanon, Susquehannah, West Pennsylvan-
ia, Zion, Ohio, and Maryland, - - - 8

Ministers, - - - - - 30

Churches and Congregations, - - - - - 450

Communicants, - - - - - 30,000

Associate Reformed Synod.

In 1816 when this body was in its most flourishing condi-
tion, it consisted of *three Synods, seven Presbyteries*, 108
churches, about 60 ministers, and about twelve or fourteen
thousand communicants. A part of them have since united
with the General Assembly, but it is thought a majority of
them have declined this union.

As I have been unable to obtain any official account re-
specting them, I shall compute them as follows, viz,

Churches,	-	-	-	-	60
Ministers,	-	-	-	-	40
Communicants,	-	-	-	-	8,000

Associate Synod of North-America.

Presbyteries,	-	-	-	-	-	7
Ministers,	-	-	-	-	-	41
Congregations,	-	-	-	-	-	61
Communicants,	-	-	-	-	-	3,400

*Reformed Presbyterian Church in America and Europe.**In America,*

Presbyteries,	-	-	-	-	-	5
Congregations,	-	-	-	-	-	48
Ministers,	-	-	-	-	-	23
Communicants,	-	-	-	-	-	6,000

In Scotland.

Presbyteries,	-	-	-	-	-	3
Ministers,	-	-	-	-	-	17
Congregations,	-	-	-	-	-	27

In Ireland.

Presbyteries,	-	-	-	-	-	4
Ministers and Congregations, computed at each	-	-	-	-	-	30

*Cumberland Presbyterians.**A Synod.*

Presbyteries, unknown,	-	-	-	-	-	-
Congregations,	-	-	-	-	-	60
Ministers computed at	-	-	-	-	-	60

Total of Presbyterians of all classes throughout the world :

Parishes, churches or congregations,	-	-	-	-	-	11,541
Ministers,	-	-	-	-	-	11,302
Whole population,	-	-	-	-	-	14,000,000

This falls one million short of the number at which they have been computed in this work. The author was not aware of the peculiar condition of Prussia when that computation was made. Historians generally inform us that the King of Prussia must be a Calvinist, from which we naturally infer that a considerable part of his subjects are of the same persuasion, but the singularity of the fact is, "that while of ten millions and a half of Prussians, there are six millions Lutherans, and four millions Catholics, the King and the Royal Family should be Presbyterians, of whom there are only three hundred thousand. Many of the great noble families are also of the religion of the King."

INDEPENDENTS.

In England and Wales.

Churches,	-	-	-	-	-	1,024
Ministers, computed at	-	-	-	-	-	950

Whitfieldite Methodists, Lady Huntingdon's Connexion, the Scotch and Irish Independents, the Bereans, the Sandemanians, and all other Independents in other countries,

Churches, computed at	-	-	-	-	-	300
Ministers, do.	-	-	-	-	-	300

Total—

Churches,	-	-	-	-	-	1,324
Ministers,	-	-	-	-	-	1,250
Whole population computed at	-	-	-	-	-	1,250,000

CONGREGATIONALISTS.

Massachusetts—Churches,	-	-	-	-	392
Maine, do.	-	-	-	-	146
New-Hampshire, do.	-	-	-	-	160
Vermont, do.	-	-	-	-	163
Connecticut, do.	-	-	-	-	206
Rhode-Island, do.	-	-	-	-	13
In other States, do.	-	-	-	-	200

1,280

Ministers, including the Presidents of Colleges, and Professors in Literary and Theological Institutions, and those who are unsettled,	-	-	-	-	1,280
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Communicants in Connecticut,	-	30,000	}	100,000
Ditto in N. Hampshire, as returned to their General Association, from 81 churches in 1822,	-	9,538		
In the remaining churches, computed at	60,462			
Whole population computed at	-	-		1,250,000

MORAVIANS, OR UNITED BRETHREN.

Bishops in Europe and America,	-	-	15
Churches, computed at	-	-	200
Ministers do.	-	-	250
Communicants do.	-	-	45,000
Whole population do.	-	-	250,000

BAPTISTS.

Particular Baptists in Europe and India.

Churches,	-	-	700
Ministers, computed at	-	-	600
Communicants, do.	-	-	60,000

General Baptists.

Churches,	-	-	100
Ministers,	-	-	100
Communicants,	-	-	12,000

Baptists in Ireland and Scotland.

Churches, computed at	-	-	100
Ministers, do.	-	-	100
Communicants, do.	-	-	12,000

Mennonites of Holland and other parts of Europe.

Churches,	-	-	300
Ministers, computed at	-	-	550
Communicants, do.	-	-	30,000

Associated Calvinistick Baptists in America. (9)

Associations,	-	-	184
Churches,	-	-	3600
Ministers, settled as pastors,	-	-	2324

(9) Had the limits of this work permitted, a complete list of all the Associations would have been printed. Such a list was furnished the author by Rev. Luther Rice, of

Ditto, unsettled, such as would be called local or supernumerary, among the Methodists, computed at	-	-	-	-	-	500
Communicants,	-	-	-	-	-	234,397

General Baptists of America.(1)

Two churches in Rhode-Island,	-	-	-	-	-	375
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Seventh Day Baptists.

Churches,	-	-	-	-	-	18
Ministers,	-	-	-	-	-	29
Communicants,	-	-	-	-	-	2,862

Six Principle Baptists.

Churches,	-	-	-	-	-	15
Ministers,	-	-	-	-	-	20
Communicants,	-	-	-	-	-	1,500

Mennonites of America.

Churches,	-	-	-	-	-	225
Ministers,	-	-	-	-	-	200
Communicants, computed at	-	-	-	-	-	20,000

Tunker Baptists.

Churches,	-	-	-	-	-	33
Ministers,	-	-	-	-	-	30
Communicants,	-	-	-	-	-	3,000

Free Will Baptists.

Churches,	-	-	-	-	-	213
Ministers,	-	-	-	-	-	159
Communicants,	-	-	-	-	-	10,000

Washington, (D. C.); it will appear soon in the *Luminary* of that city, to which the reader is referred, for an extended view of this denomination.

(1) It was not known that this people had assumed this name, in time to give their history.

Christian Society.

Churches,	-	-	-	-	-	250
Ministers,	-	-	-	-	-	200
Communicants,	-	-	-	-	-	20,000

Emancipators.

Churches,	-	-	-	-	-	5
Ministers,	-	-	-	-	-	5
Communicants,	-	-	-	-	-	200

Free Communion Baptists.

Churches,	-	-	-	-	-	32
Ministers,	-	-	-	-	-	23
Communicants,	-	-	-	-	-	1,284

Rogerenes. (2)

Members,	-	-	-	-	-	66
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Total—

Churches,	-	-	-	-	-	5,594
Ministers,	-	-	-	-	-	4,842
Communicants,	-	-	-	-	-	407,684

There are besides many churches and ministers of the Baptist persuasion, who are not connected with any of the parties above named.

METHODISTS.

Belonging to the English Conference.

In England,	-	-	-	-	-	219,398
In Ireland,	-	-	-	-	-	22,718
In Foreign stations,	-	-	-	-	-	31,411
Regular preachers in Europe and Foreign stations,	-	-	-	-	-	1,000
Local do. in computed at	-	-	-	-	-	1,000

(2) Since the account of this people was printed, an anonymous letter has been received by the author, illustrating their principles at some length under the name of the *Rogerene Quaker Church*.

	<i>In America,</i>		
	<i>Whites.</i>	<i>Col.</i>	<i>Total.</i>
Ohio Conference,	36193	179	36372
Kentucky do.	21228	2937	24165
Missouri do.	10458	294	10752
Tennessee do.	18665	2501	21166
Mississippi do.	6960	1364	8324
S. Carolina do.	23121	13895	37016
Virginia do.	19931	5962	25893
Baltimore do.	29321	9103	38424
Philadelphia do.	26648	7709	34357
New-York do.	26946	511	27457
New-England do.	20699	227	21926
Genesee do.	27448	240	27688
Total,	267,618	44,922	312,540
Travelling preachers,	-	-	1,226
Local do.	-	-	3,000

Seceding Methodists who adopt the Wesleyan system of Theology.

1. New Connexion, England.

Members, upwards of	-	-	-	12,000
Preachers,	-	-	-	400
Chapels,	-	-	-	150

2. Ranters, or Primitive Methodists, England.

Members, about	-	-	-	7,000
Preachers, computed at	-	-	-	40

This body admit females to be travelling preachers.—
They are increasing fast.

*3. Bishop Allen's Connexion in Philadelphia and vicinity ;
a coloured man.*

Members, computed at	-	-	-	5,500
Preachers, travelling and local, computed at	-	-	-	130

It is said a Bishop of the Protestant Episcopal church assisted in the consecration of Bishop Allen. This body are Africans.

4. *African Methodists of New-York.*

Members,	-	-	-	-	-	800
Preachers, about	-	-	-	-	-	30

This body has a handsome stone church in New-York, which cost 11,000 dollars. They elect a superintendent every four years.

I cannot learn that either of these bodies of coloured people have any great difficulty with the Methodist doctrine or discipline. Their being by themselves, seems to be merely a matter of expediency and convenience.

5. *Reformed Methodists, New-England.*

Members, computed at	-	-	-	-	3,000
Preachers, do.	-	-	-	-	60

6. *Yearly Conference of the Methodist Society, in the city of New-York.*

Members,	-	-	-	-	-	1714
Preachers, about	-	-	-	-	-	30

7. *Wesleyan Methodists, Ohio.*

Members,	-	-	-	-	-	200
Preachers, computed at	-	-	-	-	-	5

Total of Methodists throughout the world,	-	616,281
Ditto Preachers,	-	6,921
Places of worship, computed at	-	2,000
Bishops, including Bishop Allen,	-	6
Whole population,	-	3,500,000

QUAKERS OR FRIENDS.

Yearly Meetings.

Europe,	-	-	-	-	1	} 9
America, viz. R. Island, N. York, Philadelphia, Balti-	-	-	-	-	-	
more, Virginia, N. Carolina, Ohio and Indiana,	-	-	-	-	3	

Quarterly Meetings.

In England, Ireland, &c.	-	-	-	-	52	} 87
In America,	-	-	-	-	55	

Particular Meetings, answering to churches in other denominations.

In England, &c.	- - - -	428	}	1,112
In America,	- - - -	684		
Preachers, computed at	- - - -	-		1,000
Whole population, do.	- - - -	-		750,000

UNIVERSALISTS.

Societies in America,	- - - -	250	}	270
In other parts, computed at	- - - -	20		
Ministers in America,	- - - -	140	}	160
In other parts, computed at	- - - -	20		
Whole population, do.	- - - -	-		500,000

SWEDENBORGIANS OR NEW JERUSALEM CHURCH.(3)

Societies in America,	- - - -	-	12
Ditto in other parts, computed at	- - - -	-	40
Ministers, do.	- - - -	-	50
Whole population, do.	- - - -	-	100,000

MILLENNIAL CHURCH OR SHAKERS.

<i>Societies.</i>	<i>Preachers.</i>	<i>Number.</i>
New-Lebanon, N. Y.	"	550
Watervliet, N. Y.	"	250
Hancock, Mass.	"	300
Tyringham, do.	"	100
Enfield, Con.	"	200
Harvard, Mass.	"	200
Shirley, do.	"	150

(3) Probably by far the greatest part of the receivers of the doctrines of the New Church, and the believers in Universal Salvation are not embodied under the above names, but are to be found in other denominations, and of course, are counted under other heads.

Preachers.

Canterbury, N. H.	"	200
Enfield, do.	"	250
Alfred, Me.	"	200
New Gloucester, do.	"	150
Union Village, near Lebanon, O.	"	600
Watervliet, do.	"	100
Pleasant Hill, Ky.	"	450
South Union, do.	"	300
West Union, Ia.	"	250
Those who are not gathered into their societies, computed at		750

Societies, 16.—Preachers, computed at 40.—Popula. 5000
 Respect is had in this last computation to a part of the
 Harmony Society.

Recapitulation.

Denominations.	Clergymen.	Places of worship.	Population.
Church of Rome,	150,000	120,000	124,670,000
Greek Church,	100,000	50,000	46,000,000
Lutheran Church,	25,000	20,000	28,000,000
Church of England,	22,000	13,500	10,000,000
Presbyterians,	11,302	11,541	14,000,000
Independents,	1,250	1,324	1,250,000
United Brethren, or Moravians,	250	200	250,000
Congregationalists,	1,280	1,280	1,250,000
Baptists,	4,842	5,594	3,250,000
Methodists,	6,921	2,000	3,500,000
Quakers or Friends,	1,000	1,112	750,000
Universalists,	160	270	500,000
Swedenborgians or New-Jerusalem Church,	50	52	100,000
Millennial Church or Shakers,	40	16	5,000
Total,	824,095	226,889	233,525,000

This goes upon the supposition that each church or congregation has a place of worship ; it is difficult to do otherwise, without dividing the table ; it may be too high on the whole by 2,889, leaving the round number of 224,000.

The number of Bishops throughout the world, is supposed to be about 1500.

Recapitulation for the United States, estimating the present population at 10,000,000.

Denominations.	Ministers.	Churches, or Societies.	Population.
Presbyterians,	1,380	2,468	2,000,000
Baptists,	2,963	4,379	2,000,000
Methodists,	2,481	1,200	1,800,000
Congregationalists,	1,280	1,280	1,250,000
Episcopalians,	400	600	750,000
Lutherans,	100	900	700,000
Roman Catholicks,	100	90	500,000
Friends,	600	684	500,000
Universalists,	140	250	475,000
Swedenborgians,	20	12	9,000
Moravians,	40	30	6,000
Shakers,	40	16	5,000
Jews, computed at	40	30	5,000
	9,584	11,939	10,000,000

This statement, as will be readily seen, goes upon the European plan, of supposing that every individual of the nation is attached to some religious party or other.

The last returns to the General Assembly of Presbyterians, have been received since the preceding statement was printed, and are now incorporated in this table.

One thousand of the Methodist local preachers are counted in the above table.

The licensed preachers and candidates for the ministry, of education, among all denominations, may amount to one thousand ; the supernumerary and unsettled preachers to 2500, making clergymen of all descriptions in the U.

States about 13,000, of whom 3,500 at most are men of classical education.

The number of Presbyterian communicants is 182,333 ; Baptist do. 292,184 ; the Methodist members are 323,754.

The places of worship of all descriptions may amount to 10,000, of which 6,000 or 7,000 may be good commodious buildings.

The number of Bishops in the United States is about 30.
Expenditure on the Clergy of all the Christian World, except the kingdom of Great-Britain and Ireland.

France,	-	-	-	-	£1,050,000
United States,	-	-	-	-	576,000
Spain,	-	-	-	-	1,100,000
Portugal,	-	-	-	-	300,000
Hungary, Catholics.	-	-	-	-	320,000
Calvinists,	-	-	-	-	63,000
Lutherans,	-	-	-	-	26,000
Italy,	-	-	-	-	776,000
Austria,	-	-	-	-	950,000
Switzerland,	-	-	-	-	87,000
Prussia,	-	-	-	-	527,000
German Small States,	-	-	-	-	765,000
Holland,	-	-	-	-	160,000
Netherlands,	-	-	-	-	105,000
Denmark,	-	-	-	-	119,000
Sweden,	-	-	-	-	238,000
Russia, Greek Church,	-	-	-	-	510,000
Catholics and Lutherans,	-	-	-	-	400,000
Christians in Turkey,	-	-	-	-	180,000
South-America,	-	-	-	-	450,000
Christians, dispersed elsewhere,	-	-	-	-	150,000

\$39,302,880 or £8,852,000

Expenditure on the Clergy of the Established Church of England and Ireland.

England and Wales,	-	-	-	7,596,000
Ireland,	-	-	-	1,300,000

\$39,511,560 or £8,899,000

Total, \$78,813,840 £17,751,000

By the foregoing table it appears that the Church of England, for six or eight millions of inhabitants, costs more than all the Christian world besides. This table, together with much of the preceding information, respecting the religious statisticks of Europe, has been selected from an anonymous work published in London, in 1822.

GENERAL REMARKS.

This result has been gained by following respectable and official data, and from computations which seem moderate and reasonable. The population of the Roman Catholics is higher than most writers assign them, or than the author himself had supposed ; but still it seems difficult, upon the European mode of reckoning denominations, to disprove it.

This vast aggregate of Christians, which has respect to all who are neither Pagans, Mahometans, nor Jews, embraces multitudes who are only so by name or nation. How many of them are Christians in reality, is known only to the Searcher of hearts, and will be disclosed at the great reckoning day.

The Clergy generally of most of the Christian world, and especially of the national and established churches, if we except the Greek, are men of education, but still it is highly probable that those who set under the ministry of the illiterate preachers among the Methodists, Baptists and others, understand more of the gospel, and have as fair a prospect of heaven, as an equal number who are under their learned *Cures*.

A few dignified ecclesiasticks in the great national churches live in princely style, and a considerable portion of the rectors and parish ministers have a comfortable subsistence ; but the great mass of the priesthood of the christian religion, and indeed of all religions, are miserably poor ; and the common clergy among the Greeks, in many cases, deal in hops and horses and engage in the lowest secular pursuits. And a similar statement might be made respecting the ministers of a number of the minor denominations.

A few of the Baptist ministers in America, in some of the principal cities, receive about fifteen hundred dollars a year, salary, and a few of them perhaps something more, but the greatest part of the ministers of this denomination have very scanty incomes from their flocks, and perhaps more than half of them obtain their subsistence by their own industry and contrivance; but in this wide and productive country, very few of them know any thing of that poverty, which is found in the lowest class of the Greek clergy. And what may seem singular, the ministers of the greatest property, and indeed most of those of any property, are found among that class who receive scarcely any thing for their preaching. While some ministers are engaged in their studies and others in idleness and luxury, they are managing their worldly affairs. And whatever may be said against illiterate preachers, it is certain that the great increase of the Methodists and Baptists has been principally by their instrumentality.

The Methodists have scanty stipends, but still they have this advantage over the Baptists, they are always sure of something. The clergymen among the Episcopalians, Presbyterians and Congregationalists, receive in the most favourable situations, about 2500 dollars a year, and some few of them receive 3000 or more.

But their salaries generally throughout the country, are by no means extravagant. Those of the Congregational ministers throughout New-England do not average more than 400 or 500 dollars a year, and in the Presbyterian connection they will not probably average so high.

COMPARATIVE TABLE.

THE INTOLERANT NATIONS.

Where men are excluded from all or part of the civil or military offices of the state, unless they be of a particular sect.

SPAIN.—No man can fill any office, civil or military, unless he be a *Roman Catholic*.

PORTUGAL.—The same.

ITALY.—The same, (except in the Austrian part.)

DENMARK.—No man can fill any office, civil or military, unless he be a *Lutheran*.

SWEDEN and NORWAY.—The same.

It is to be lamented that such intolerant laws should exist; but it must be observed that the intolerance of the above nations is not oppressive to any of their subjects; as in each nation the people are all to a man members of the established religion.

ENGLAND.—No man enjoys all the rights and privileges of a citizen in England, and Ireland, unless he be of the *Church of England*. More than two-thirds of the people are suffering under this intolerance, being members of other sects. The corporations, and the universities, are shut against them, and the publick offices of emolument nearly so. Besides these privations, in common with others, the hearers of the Roman Catholic church, who are full one-fourth of the population, are excluded both Houses of Parliament. This is effected by means of an anathema or oath of abuse and condemnation, which all the members take; by which they swear that those points of religion are heretical and damnable, which are professed and venerated as sacred by 5,800,000 of the subjects of England, and by 160 millions of her allies, including 2 emperors and 7 kings. Other intolerant nations are content with the candidate for office professing himself of the established religion; this gratuitous curse upon the religion of others, is said to be without parallel. The intolerance of England is the greatest oppression now exhibited by Christianity. It oppresses two thirds of the whole population with considerable severity, in order to create a monopoly of riches and of learning for the other third; and upon one-fourth of the population it exercises a double portion of oppression. The practical result of the latter, is the most abject helotism, attended with perpetual insurrection and expensive military establishments, and pregnant with future danger to the empire from the geographical position of the suffering parties.

THE TOLERANT NATIONS.

Where no man is excluded from civil or military employments on account of his sect or religion.

UNITED STATES.—All men of every sect are eligible to fill all employments, civil or military. The same may be said of France, Russia, Austria, Prussia, Netherlands, Bavaria, Wurtemberg, Hanover and Saxony.(4)

The following statement will show the inequality of the incomes of three Archbishops of three of the most important religious establishments in the world.

Archbishop of Paris, Catholic,	-	-	\$18,470
Ditto of Canterbury, English,	-	-	88,800
Ditto of Upsal, Lutheran,	-	-	1,776

(4) Remarks on the computation, wealth, &c. London, 1822.

BENEVOLENT, THEOLOGICAL, AND LITERARY INSTITUTIONS.

Annual Reports and Historical Sketches of almost all the Institutions of this kind in America, and of a number of those in Europe and the old world have been collected by the long continued applications of the author for helps of this sort, and by the kind attentions of his correspondents and friends, and preparations have been made for giving extended and diffusive details of these Institutions ; but as the work has already exceeded the size proposed, I shall be able only to give a brief historical survey of what is now doing in the world for the promotion of Benevolent objects and literary pursuits, and conclude this department with a recapitulation of the most important Institutions of this kind.(5)

He had in view the benefit of many of his own denomination, who will probably form the most numerous class of his readers in his original plan. Many of them have but little information of the present benevolent exertions to ameliorate and evangelize a lost and ruined world, and he sincerely hopes to excite in them a more deep and lively interest to enterprizes so merciful and kind. Those who read attentively the *evangelical periodical publications* of the present day, which are multiplying to an unusual extent, will in some measure supercede the necessity of the details the author meant to give.

BIBLE SOCIETIES.

There was a time when it would cost thirteen years of hard labour for a poor man to obtain a bible, so low was the price of labour, and so great was the expense of making a manuscript copy of the holy scriptures. How great is the change ! Now no person within the bounds of chris-

(5) Should the author's life be continued, and his health become confirmed, it is probable he will make some further publick use of the large supply of materials he has on hand relating to the above head.

tendom, who sincerely desires a bible, need remain a day without this precious gift, this heavenly guide ; and the friends of the bible cause have resolved, that, with the blessing of heaven, they will not cease their exertions, nor relax their efforts, until it is translated into every language in the world, and presented to every individual of Adam's ruined race ; this is the gauge of their charity ; this is the ultimatum at which their benevolent ambition is continually aiming : and the following sketches will give the reader some view of the progress which they have made in the undertaking.

For a long time many christians became sensible of the great need of multiplying copies of the scriptures, but how to accomplish so desirable an object was a matter of the greatest doubt and difficulty. Many individuals had displayed a noble generosity in purchasing bibles for gratuitous distribution ; much had been done by the English *Christian Knowledge Society*, and by the Canstein Institution at Halle, in Saxony, particularly by the latter, which has published two millions of bibles and one million of testaments, since its commencement in 1712. (6)

Two small institutions, one in France and the other in England, by the name of *Bible Societies*, had been established previous to the year 1804, but the formation of the BRITISH AND FOREIGN BIBLE SOCIETY in that year, is justly considered a new and important era in the bible cause.

“ The primary occasion,” says Dr. Owen, “ of all those measures, out of which this society grew, was the *scarcity of Welsh Bibles* in the Principality, and the impracticability of obtaining adequate supplies, from the only source existing at that period, whence copies of the authorized version were to be derived—*The Society for the promotion of Christian Knowledge*.

The suggestion which led to the formation of this noble institution, according to the same writer, “ proceeded from

(6) Rev. Mr. Schaffer's speech before the American Bible Society in 1822—Morse's Gazetteer.

Rev. Joseph Hughes, a Baptist minister,"(7) who from the first has been one of the Society's most active Secretaries.

This society for many years made liberal donations to all new and promising Bible Institutions in all parts of the world, and among the rest, to many in this country. Up to the year 1823 it had issued Bibles and Testaments to the amount of 3,914,311 ; it had also expended in the same period £1,075,469 sterling, or upwards of \$4,775,000.

The Russian Bible Society, was formed at St. Petersburg, in 1813, and now consists of one hundred and ninety-six auxiliaries and branches, in almost all parts of the Russian dominions.

During the year 1823, the Russian committee were engaged in printing editions of the Bible and Testament in various languages, to the number of 85,000.

The total number issued by the society from its commencement, is about 400,000.

The American Bible Society, was instituted at New-York, in 1816 ; it now consists of upwards of 400 auxiliary societies; its receipts for the last year were upwards of 41,000 dollars ; it has issued since its commencement, in Bibles and Testaments, a little more than 300,000.

The Paris Protestant Bible Society, was instituted in 1818, and now consists of 114 auxiliaries, branches and associations ; the income of the society for 1823, was but about 125,000 francs ; but it must be remembered that it labours under peculiar disadvantages.

These four societies, from their size and local situation, hold the foremost rank among Bible institutions.

Bible Societies with auxiliaries and branches, have been formed in the following places, viz. Basle, 1804 ; Zurich, 1812 ; Wurtemberg, 1812, 44 branches ; Grand Duchy of Baden, 1820 ; Hesse-Darmstadt, 1817 ; Hanover, 1814, 23 auxiliaries ; Hamburgh, Altona, 1814 ; The Prussian Bible Society at Berlin, in 1805, 38 auxiliaries ; at Abo, in Finland, 1812 ; Dresden, 1814 ; The Swedish Bible Society, 1809 ; The Danish do. 1814 ; The Sleswig-Holstein,

(7) Hist. of the British and Foreign Bible Society, p. 9

do. 1815 ; The Netherlands, comprehending upwards of fifty Constituent Societies ; The Ionian do. 1819 ; The Calcutta do. 1811 ; The Bombay do. 1813 ; The Madras do. 1820 ; The Colombo do. 1812 ; The New South Wales do. 1817 ; The Nova-Scotia do. 1813.

These capital institutions, together with upwards of fifty other Bible Societies in the four quarters of the world, have been aided in their operations from the funds of the British and Foreign Bible Society.

The Philadelphia Bible Society was instituted in 1808, and is the oldest establishment of the kind in this country. It consists of a number of auxiliaries, among which is a Ladies' Society in Philadelphia, of a very respectable standing. The Philadelphia Society, since its formation, has distributed more than 81,000 copies of the scriptures.

There are a number of other societies in different parts of the United States, probably somewhere from fifty to a hundred, which, for different reasons, have not become auxiliary to the American Bible Society ; most of them however operate upon the same general principles, are on terms entirely friendly with the National Institution, and obtain their supplies from its depository ; which they can do by giving five per cent. more than is paid by auxiliary societies.

The whole number of Bible Societies throughout the world is probably something more than two thousand. The British society has 838 auxiliaries and branches, and besides these there are connected with that great institution, 2000 Bible Associations ; of which more than 500 are Ladies' associations. A very considerable number of Ladies' societies are also to be found among the auxiliaries of the American Bible Society.

General Remarks.—All Bible Societies which circulate the Scriptures without note or comment, are from their nature unconfined to any sect or party of Christians ; all denominations, and persons of all creeds and opinions, are eligible to the highest honours and offices among them. But still there is in most societies a preponderating influence in favour of some one particular denomination.

The President of the British and Foreign Bible Society, Lord Teignmouth, is a member of the Church of England. Upwards of thirty of the Society's Vice-Presidents, are British Prelates and Noblemen, who of course must be members of that church.

One half of the society's committee, consisting of thirty-six laymen, must be members of the established church; the other half may be selected without any restriction from other denominations.

The Treasurer, John Thornton, Esq. it is believed, is an Independent.

The Society's most efficient Secretaries, who for many years performed (*gratis*) those ardent offices with great reputation, were the late Dr. Owen, of the English Church; Dr. Hughes, a Baptist; and Dr. Steinkoff, a Lutheran.

The Russian Bible Society is managed mostly by persons belonging to the Greek Church, but it is due to the British Society to say, that its operations were set on foot, by agents whom they sent into Russia.

The Paris Protestant Bible Society is managed mostly by the Presbyterians and Lutherans. M. le marquis de Jaucourt; G. C. pair de France, &c. the President of the Society, is a Presbyterian. Among the Presbyterian Vice-Presidents are M. le Baron Cuvier, the famous naturalist; Rev. M. Stapfer, &c.

The Lutheran Vice-Presidents are Rev. M. Goepp, M. le compte Reinhard G. O. conseiller d'etat, &c. &c.

Four of their five Secretaries, are Presbyterians, among whom is M. le baron de Stael-Holstein, son of the famous Madame de Stael.

Rev. M. Boissard is a Lutheran, as is also M. Bartholdi, Esq. the Treasurer.(8)

The French Society though small in its operations, has already had a very salutary effect in its benign and evangelical re-action upon the Protestants of France, as the following anecdote will show.

(8) Fourth Report of the Society.

When the first assembly was convened for forming the society, a very sharp and animated debate ensued, as to the time of day for holding their meetings ; they all agreed that it was necessary to have them on Sunday, but the grand objection was against the evening, as that would interfere with their attendance on the theatre. But it is said that many who then urged this singular objection have since become serious christians.

This anecdote was related to the author by the agent of the A.B. Society, who had it from unquestionable authority.

The American Bible Society is like all others, open to all denominations, but its affairs are principally managed by the Presbyterians and Episcopalians ; its President, the Hon. Mr. Jay, and its Secretary for Foreign Correspondence are of the latter, while its Secretary for Domestick Correspondence, its Agent, &c. are of the former persuasion ; but officers and auxiliaries are to be found attached to this flourishing Institution, from almost all the denominations in our country.

In the commencement of Bible Societies, it was a serious question, whether the different denominations could harmoniously co-operate in the undertaking. Dr. Owen, in speaking of the first committee of the British and Foreign Bible Society, observes, " Never, perhaps, before, were thirty-six persons brought together for the prosecution and attainment of a common purpose, whose views, and habits, and prejudices, exhibited a greater and more unpromising variety." And the wariness and reserve, the prudence and circumspection, with which they managed their important trust, and which enabled them to surmount the serious and apparently almost insurmountable obstacles in the way of their mutual understanding, are related with much interest by that candid historian.

From the same writer we also learn the powerful and long continued opposition to which that generous, and now magnificent institution, was exposed in the commencement of its operations.(9)

(9) History of the British and Foreign Society.

Similar accounts might probably be given of the formation of many other Bible Societies; but it has been demonstrated by long and happy experience, that nothing is easier than for all denominations to unite without prejudice or scruple, to fill the world with Bibles, if they are *without note or comment*.

Leander Van Ess, in connexion with another Roman Catholick clergyman, has distributed 500,000 Bibles in Germany.

This seems to be the new, the grand and golden vinculum, which in the last age of the world will bind the jarring sectaries into one harmonious band.

A late writer computes the number of languages and dialects of the world at over three thousand; upwards of twelve hundred of these, if I mistake not, are ascribed to the American Indians. But it is generally agreed that it is much easier to bring this class of mankind, by taking them when young, to read the bible in other languages, than to translate it into theirs; so that this long catalogue of languages, whether real or imaginary, may be struck from the list. In many cases different dialects vary so little, as hardly to need separate translations. If all the languages of the world, which are specifically different, are stated at one thousand, it will no doubt be a high computation, and the bible probably may by this time be translated into two hundred; eight hundred then are yet to be mastered! Such are the dimensions of the task before the friends of the *bible cause*! But it is but a few years since this modern system of benevolence was commenced, and all the efforts which have yet been made, we would fondly hope, may be compared to the streams and rivulets of the mountains, destined to swell that river which will ere long roll its ponderous and majestick tide to the ocean. It is a cause worthy of national encouragement and support, and the time may come, when the nations of christendom, will devote a part of those funds, which are now wasted in luxury and war, to its promotion and success.

I shall close this article with the following interesting statement, selected from the *Compendium* of the society to which it refers.

A TABLE OF THE LANGUAGES AND DIALECTS,

In which the distribution, printing, or translation of the Scriptures, in whole or in part, has been promoted by the British and Foreign Bible Society, either directly or indirectly, viz.

Directly at the expense of the Society.

Reprints of received versions.

No.	No.	No.
1 English	9 German	15 Greek Modern
2 Welsh	10 Italian	16 Ethiopic
3 Gaelic	11 French	17 Arabic
4 Irish	12 Spanish	18 Syriac
5 Manks	13 Portuguese (2 ver- sions)	19 Hebrew
6 Danish	14 Greek, Ancient	20 Malay (with Roman characters)
7 Icelandic		
8 Dutch		
	<i>Not printed before.</i>	
21 Turkish	25 Bullom (West Afri- can language)	27 Esquimaux do.
22 Tartar	26 Mohawk (N. Ameri- can language)	
23 Calmuc		
24 Amharic (vernacu- lar Abyssinian)		

Re-translations printed or printing.

No.	No.	No.
— Arabic N. Test.	29 Hindoostanee, or Oordoo	30 Greenlandish
28 Persian N. Test.		

New translations made or in progress.

31 Mandjur	33 Albanian	37 Moorish Arabic
— Persian Old Test.	34 Servian	38 Arawack [South American Indian]
32 Tigre [Abyssinian dialect]	35 Armenian, Modern	
— Greek, Modern	36 Jewish Spanish, New Testament.	

Indirectly, by Grants to Foreign Societies or Individuals.

Reprints of received Versions.

39 Bohemian	45 Wendish [Lower dialect]	53 Finnish
40 Hungarian	46 Polish	54 Lapponeese
41 Latin	47 Moldavian	55 Swedish
42 Romanese [Upper dialect]	48 Slavonian	56 Armenian
43 Romanese [Lower dialect]	49 Lithunian	57 Georgian [Ecclesiast- ical character]
44 Wendish [Upper dialect]	50 Reval Esthonian	58 Tamul
	51 Dorpat Esthonian	
	52 Lettish	

Not printed before.

No.	No.	No.
59 Modern Russ	75 Bhugelkunda	92 Mughuda
60 Samogitian	76 Bikaneer	93 Munipoor
61 Judeo-Polish	77 Bruj	94 Malayalim
62 Karelian	78 Burman	95 Maruwar
63 Mongolian	79 Canarese or Kurnata	96 Nepal
64 Tartar Turkish	80 Gujuratee [2 ver-	97 Oojjuince
— Georgian [Civil	sions]	98 Orissa
character]	81 Harotee	99 Palpa, or Dogura
65 Mordwinian	82 Hindee	100 Seik, or Punjabee
66 Orenburg Tartar	83 Joypore	101 Telinga or Teloo goo
67 Tschuwashian	84 Shree-Nagur	[2 versions]
68 Tscheremissian	85 Jumboo	102 Watch, Wucha, or
69 Zirian	86 Kanouj	Multanee
70 Sanscrit	87 Kashmeer	103 Delaware Indian
71 Afghan, or Pushtoo	88 Khassee	104 Tahitan, or Otaheit-
72 Assamese	89 Konkuna	ean
73 Bengalee	90 Koomaoon	105 Chinese [2 versions]
74 Bbutuneer	91 Mahratta	106 Indo Portuguese

Re-translations printed or printing.

107 Cingalese

108 Creolese

New translations commenced or completed.

109 Bulgarian	121 Bugis	133 Maldivian
110 Faroese	122 Bulochee	134 Mithilee
111 Wogulian	123 Bundelkhundee	135 Oodoyppore
112 Ossitinian	124 Gudwal	136 Rakheng
113 Tungusian	125 Huriyana	137 Siamese
114 Siberian Tartar	126 Javanese	138 Sindhoo
115 Ostiak	127 Munipoor Koonkee	139 Southern Sindhoo or
116 Tschapojirian	128 Tripooora Koonkee	Hydrabadee
117 Wotiak	129 Kousoulee	140 Jagatai, or Tupoc-
118 Bhojpooree	130 Kucharee	man
119 Birat	131 Kutch	
120 Budrinathee	132 Macassar	

The presence of Dr. Pinkerton, in London, has enabled the Committee further to rectify this table.

RECAPITULATION.

Reprints,	40
Re-translations,	5
Languages and Dialects, in which the Scriptures have never been printed before the Institution of the Society,	55
New translations commenced or completed,	40
Total,	140

MISSIONS AND MISSIONARY SOCIETIES.

But little can be said upon this subject with respect to the *Greek Church*, for ages it has been in a state of apathy and supineness. But the *Russian Church* bids fair to arouse to some exertions of a missionary nature, and we may anticipate the period when ancient Greece, released from her cruel bondage and oppression, and aroused from her long lethargick slumbers as to spiritual concerns, shall engage in missionary enterprises among the half-heathenised branches of her own communion, and among the surrounding Mahometan nations.

The Church of Rome, claims the honour of having always been engaged in missionary operations, and an account of the spread of the gospel by their means, as related by their historians, may be found in p. 92, of this work.

The Propaganda is their great Missionary Society; the vast operations of this grand institution, are related to some extent in Moshier's Ecclesiastical History; and although their former splendour is somewhat diminished, yet it continues to be a very powerful engine of the Catholick Church. A gentleman who had been at Rome, informed the author, if he is not mistaken, that there were then about 70 youth (who would be called beneficiaries in this country) from many remote and barbarous regions, there receiving an education to be sent back as missionaries to their own nations.

It has lately been announced that 24,000 dollars annually, has been granted by the Pope from the Propaganda for the purpose of promoting the Catholick religion in the United States.

"*The Lutheran Church* has always been engaged in propagating the gospel among the heathens. Soon after the reformation the attempt was made, but little could be done, because the protestants generally were persecuted, and had enough to do among themselves. About the year 1600, however, we find that missionaries were sent into Lapland, and, after many difficulties, the scriptures were translated into the native language. In 1640 they had es-

established thirteen christian congregations, among the heathens of that country. Missionaries were also sent to Greenland to christianize the benighted inhabitants. Hans Egede was the first, who undertook the arduous task, and was shortly after assisted by Messrs. Toppy, Lange, Milzoug, Paul Egede, Ohnsorg, Bing, &c. Many heathens were converted to christianity, congregations formed and several colonies established. But their greatest mission was that to India, established by the Royal College of Copenhagen, and the Orphan's house of Halle. Ziegenbalk and Pluetschau, who had studied at Halle, were the first, who offered themselves for this laudable work, and arrived at Tranquebar in the year 1706. A few years after, Gruendler, Boring and Jordan were sent to assist them. The Bible was translated into several native languages, and many christian congregations were established by their exertions. So great was the success of these missionaries, that the English society for promoting christian knowledge was induced to offer their assistance and support.—Upwards of fifty learned and zealous men, chiefly from the university of Halle, have been labouring among the Hindoo nations, during the last century, among whom Jœnike, Shulze, Gericke, Swariz, Kohlhoff and Pohle are particularly to be noticed; and hundreds of thousands of heathens have been brought, by their labours, to the knowledge of the truth, as it is in Jesus. The Rev. Dr. Buchanan, who visited some of these congregations, in the beginning of this century, has given us a very pleasing account of the present state and progress of christianity in the different provinces of India.”(1)

And the *Royal Mission College of Denmark*, is still on the list of the efficient Missionary Societies of the present day.

In the *Church of England*, the *Society for Propagating the gospel*, founded in 1647, continues to be a very important institution, and has much revived within a few years past. Its income last year was over 86,000 dollars.

(1) Lochman's History, p. 68.

But *The Church Missionary Society* formed in '800, is the most efficient missionary institution in the English church; its missionaries of different kinds in christian and heathen lands, amount to about 200 ; its income last year was over 146,000 dollars. The much to be lamented, and ever to be remembered MARTYN, was under the patronage of this society.

Missionary societies have been established in most of the diocesses of the American Episcopal church, a full list of which, as of all the bishops and clergy, of the Religious, Scientific, Literary and Benevolent Institutions, connected with the American Episcopalians, may be found in *Sword's Pocket Almanack*, and *Ecclesiastical Register*, published at 99, Pearl-street, New-York.

The Edinburgh Missionary Society has done much towards introducing the gospel among the Mahometans, and some very promising first fruits of their labours have been reaped among the disciples of the false prophet.

The United Foreign Missionary Society is the most important establishment of the kind among the American Presbyterians ; they have a number of promising stations among the American Indians.

The same people have a *Domestick Missionary Society*, of a very promising character. The centre of both is in the city of New-York.

The London Missionary Society, is now supported mostly by the different classes of English Independents. But it finds generous patrons among the English Episcopalians and other denominations. Great things have been done by this society at Otaheite and other South Sea Islands.

The Church of the United Brethren, is of itself in some respects a Missionary Society, and the history of their missionary operations occupies about 350 pages in *Brown's History of Missions*. According to their *Missionary Intelligencer*, for 1823, the United Brethren had the following Foreign Missions, and number of missionaries, viz. : In Greenland, 18 ; Labrador, 25 ; United States and Canada, 7 ; Danish West-Indies, 36 ; Jamaica, 8 ; Antigua, 18 ; St.

Kitts, 7 ; Barbadoes, 2 ; South-America, 11 ; Africa, 36 ; Russia (Calmucks) 3 ; total, 171.

The American *Board for Foreign Missions*, established in 1810, and supported mostly by the Congregationalists of New-England, is by far the largest missionary establishment in the United States. This society has missionaries stationed at Bombay and Ceylon in India, in Palestine, and at the Sandwich Islands ; they have also a number of very important stations among the American Indians. *The Foreign Mission School at Cornwall, Con* is under their patronage. Their annual income and expenditures, amount to about 60,000 dollars.

The Connecticut Missionary Society, was instituted in 1799 ; it has been liberally supported by the Congregationalists of that State, and has been a very efficient instrument in promoting Domestick Missions, especially in the States of N. York and Ohio ; for a number of years past, they have annually expended about 6,000 dollars.

The Baptist Missionary Society of England, formed in 1792, and the *Baptist Board for Foreign Missions*, instituted at Philadelphia in 1814, are two of the most important Missionary establishments in this denomination. The first of these, under the direction of Pierce, Fuller and others, laid the foundation for the great and interesting establishment which the Baptists now have in India. The other supports a number of missionaries in Burmah, and a number of important missionary stations among the American Indians. The interesting establishment for promoting schools and evangelical instruction in Ireland, is supported mostly by the English Baptists. The American Baptists have a flourishing Domestick Missionary Society at Boston, and a number of similar institutions in different parts of the United States.

The Wesleyan Missionary Society, in England, established in 1786, is a very important establishment among the English Methodists ; their annual income is about 120,000 dollars, and including several native assistants they have about 150 missionaries in their employ. The Methodist Episcopal church in the United States, established a *Missionary*

Society in 1819, intended to amalgamate the missionary efforts of all the American Methodists. They have established a few missionary stations among the American Indians, the most important of which is among the Wyandott tribe.

The Quakers in 1795, in a Yearly Meeting in Philadelphia, appointed a committee, *For promoting the Improvement and gradual Civilization of the Indian natives*. A similar committee was appointed afterwards at Baltimore. From 6 to 10,000 pounds have been contributed by the English Quakers towards this missionary enterprise, and successful efforts have been made among a number of the tribes of our western forests.(2)

This is a brief enumeration of some of the primary Missionary Institutions among the different denominations of christians : all of them are supported by numerous auxiliary societies amounting in the aggregate to many hundreds, if not to thousands, who are continually pouring their tributary streams into those rivers of charity, which are fertilizing our barren world, and making glad the nations of the earth.

TRACT SOCIETIES.

Tracts, it is said, were resorted to by christians, to counteract their influence among deists and the opposers of christianity, by whom they were first employed as vehicles of instruction. And so effectual and useful have they been found in all parts of the world, among all classes of mankind, and for all the purposes of religious instruction, that many millions of these little cheap, silent and salutary monitors, have been distributed within the last twenty years.

The London Religious Tract Society, is the most flourishing institution of the kind in the world ; it was formed in 1799, and has issued in all more than fifty-one millions of tracts and has aided in printing tracts in thirty-six languages.

The American Tract Society, whose centre of operation is in Boston, holds the second rank among Tract institu-

(2) Religious World Displayed, vol. iii.

tions ; the whole number of tracts printed by this Society, since its formation, is 4,217,500. The Christian Almanack is one of these tracts, of which they print annually 50,000 copies, and certainly never was a happier device for the dissemination of religious information. *The Swedish*, the *Church of England*, the *Liverpool*, the *New-York*, the *Baltimore*, the *Baptist Evangelical*, of Boston, and *Baptist General Tract Society*, of Washington City, are all primary institutions of the kind, and all of them are surrounded with auxiliary societies, of which the London Society has about 200.

How important is the consideration, that nearly every tract, however small, exhibits more knowledge of the true God, of the nature of the soul, and of a future world, than is found in all the philosophical lore, and learned lumber of the heathen nations, where the light of Revelation has never shed any of its enlightening beams.

SABBATH SCHOOL SOCIETIES.

The honour of having instituted the first Sabbath School is justly given to Robert Raikes, Esq. of Gloucester, England, who, by this one act of heaven-born benevolence, has not only immortalized his name, and laid the foundation for the mental improvement of thousands and tens of thousands of the young, but been the instrument of the salvation of a multitude of souls.

This was in 1782, and in 1785, a Society was formed in London for the support and encouragement of Sunday Schools in the different counties of England, under the patronage of a number of the dignitaries of the Established Church. And although Mr. Raikes' plan was exposed to many cavils and much contempt, yet he had the happiness to learn, that before his death in 1811, the Sunday Schools in various parts of Britain, comprehended three hundred thousand children.

The promoters of this new system of charity and usefulness, have in many cases, thought it best to combine

their efforts under name of the *Sunday School Unions*, some of the principal of which, are those of England, Wales, Scotland, and Ireland, Philadelphia, New-York, male and female, Pittsburg, &c &c. in all of which are embraced nearly a million of children. And besides these, there are hundreds if not thousands of schools, of the same description, which are not included under the head of any union. And the period is probably not far distant, when the census of Sunday Schools will not be attempted, but when they shall become co-extensive with the congregations of christians.

BETHEL FLAGS, AND BETHEL UNIONS.

Under these heads, on board of ships, and at the boarding houses of seamen, by the exertions of evangelical clergymen and laymen, aided by the efforts of pious sea captains and sailors, many attempts have been made within a few years past, for the spiritual benefit of that numerous and important class of the human family, who have hitherto been sunk in the most deplorable depravity and wretchedness ; and the success with which these benevolent enterprises have been attended, have encouraged their promoters to proceed with redoubled ardour and zeal.

Attempts to reclaim abandoned females from the retreats of infamy and crime, and restore them to the paths of virtue, and lead them to the knowledge of salvation, ought not to be entirely overlooked, although they are yet in an incipient state, and but little can be said of their success.

What new channels of mercy will yet be opened to the world, what new enterprises of charity and benevolence, the friends of Missions, and the reformers of our world will engage in, remains yet to be disclosed. But we fondly anticipate the period, when every individual of Adam's ruined posterity shall be reclaimed from vice, idolatry and sin, and be brought to love and worship the God who made them ; when the knowledge of the glory of God shall cover the earth as the waters do the sea ; when every heathen temple and Mahometan mosque, shall either be de-

stroyed, or else converted into the temples of the living God ; " when the banner of the cross shall wave on the spire of St. Sophia, and the temple of Juggernaut," and every nation of Mahometans and Pagans shall enlist under the banners of the Prince of Peace.

" Our object" says Wayland, " will not have been accomplished till the tomahawk shall be buried for ever, and the tree of peace spread its broad branches from the Atlantick to the Pacifick ; until a thousand smiling villages shall be reflected from the waves of the Missouri, and the distant valleys of the West echo with the song of the reaper ; till the wilderness and the solitary place shall have been glad for us, and the desert has rejoiced and blossomed as the rose.

" Our labours are not to cease, until the last slave-ship shall have visited the coast of Africa, and, the nations of Europe and America having long since redressed her aggravated wrongs, Ethiopia, from the Mediterranean to the Cape, shall have stretched forth her hand unto God.

" In a word, point us to the loveliest village that smiles upon a Scottish or New-England landscape, and compare it with the filthiness and brutality of a Caffrarian kraal, and we tell you that our object is to render that Caffrarian kraal as happy and as gladsome as that Scottish or New-England village. Point us to the spot on the face of the earth, where liberty is best understood and most perfectly enjoyed, where intellect shoots forth in its richest luxuriance, and where all the kindlier feelings of the heart are constantly seen in their most graceful exercise ; point us to the loveliest and happiest neighbourhood in the world on which we dwell ; and we tell you that our object is to render this whole earth, with all its nations and kindreds and tongues and people, as happy, nay, happier than that neighbourhood.

" Our design will not be completed until

" One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us ;
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops

From distant mountains catch the flying joy ;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

Cowper.

"The object of the missionary enterprise embraces every child of Adam. It is vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth, all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish reserved for every son of man that doeth evil, and give it a title to glory, honour, and immortality. You see, then, that our object is, not only to affect every individual of the species, but to affect him in the momentous extremes of infinite happiness and infinite wo. And now we ask, What object ever undertaken by man can compare with this same design of evangelizing the world ? Patriotism itself fades away before it, and acknowledges the supremacy of an enterprise, which seizes, with so strong a grasp, upon both the temporal and eternal destinies of the whole family of man." (3)

EDUCATION SOCIETIES.

It is said of Martin Luther, while at the university of Magdeburg, that *medicato vivere pane, he lived by begging his bread.*(4) And multitudes after him have obtained their education for the gospel ministry in the midst of penury and want, surrounded with mortification and distress, dependent on their own exertions, and on the charity of benevolent individuals.

But now almost every denomination, especially in this country, has formed Education Societies for the express purpose of aiding those pious but indigent students, who are preparing to labour in the vineyard of the Lord.—*The American Education Society*, is the largest institution of this kind in the world ; next to it, is probably, the *Presbyterian Education Society of New-York*.

(3) Sermon on the moral dignity of Missions.

(4) Melchior Adams, as quoted by Lochman.

Formerly theological students, especially in this country, and for the most part among the Dissenters in Europe, pursued their studies under the care of distinguished clergymen, but of late years so fully is this class of men employed in the management of benevolent institutions and other concerns, that they could have but little time to devote to this pursuit; and again it is found that students make much better progress by being associated together, under the care of Professors wholly devoted to their instruction; and accordingly Theological Institutions have been formed, among the Congregationalists at Andover and Cambridge, Mass. at Bangor, Me. and at New-Haven, Conn. Among the Presbyterians at Princeton and Brunswick, N. J. at Auburn, N. Y. at Hampden, Sydney, Va. and in Tennessee. Among the Episcopalians in the city of N. York. Among the Baptists at Waterville, Me. at Hamilton, N. Y. and at Washington, D.C. and a number of smaller institutions exist in different parts. A number of Theological Seminaries are to be found in Europe, and one at Cotym, in India, among the Syrian Christians.

MISSIONARY SEMINARIES,

Have also been formed at Cornwall, Conn. at Gosport and Hackney, England, at Basle; Barkel, Berlin, &c. &c.

UNIVERSITIES AND COLLEGES.

These institutions as they now exist, were not known among the ancient Greeks and Romans, nor is there scarcely any thing of the kind among the most learned and refined nations of Pagans or Mahometans of the present day. The Hindoos have between one and two hundred schools, which they call colleges, containing from ten to fifty students each, taught for the most part by single persons. But these colleges hardly rise to the level of academies in other countries; many of them are merely mud houses, frequently erected at the expense of the teacher who not only solicits alms to raise the building, but also to feed his pupils.

These Colleges, sleeping rooms and College halls, says Mr. Ward, would greatly surprise an English Academician. Their libraries in some cases amount to ten, and others to 40 or 50 volumes, on different subjects; they are placed generally on a bamboo shelf slung from the roof. (5)

Martyn informs us of an old college at Shiraz in Persia, the seat of Mahometan literature for that empire, which was once in a flourishing condition, but is now almost in ruins. (6)

The Chinese must doubtless have something like colleges among them, but I have not been able to learn any facts respecting them.

Within the bounds of christendom, the number of Universities and Colleges probably amount to something more than two hundred. About fifty of them are in America, North (7) and South; five or six are in Asia, and the remainder are in Europe.

Preparations were made for giving some account of all the principal Institutions of this kind—of the number of the colleges attached to the Universities—the number of Professors in each—their salaries—the extent of their libraries—and the denominations to which they belong—but for reasons already assigned, all must be deferred to a future edition.

(5) View of India, vol. i.

(6) Memoir, page 263.

(7) The Friends' Yearly Meeting Boarding School, commonly called *The Quaker College*, of Providence, R. I. ought not to be entirely omitted, as it is the most important institution to be found among this people. It is a neat, commodious brick building, 52 feet by 54, three stories high, with wings on the east and west sides, 42 by 44, two stories high. It is situated on a tract of 43 acres of land, the gift of Moses Brown, Esq. and contains about 100 students; its funds amount to about 60,000 dollars; 50,000 of which was bequeathed to it by the late Obadiah Brown, Esq. son of the above named gentleman; and 50,000 more from the same liberal donor, are bequeathed to it on the demise of his widow.

It was proposed to give a list of *Missionary Stations*, but as the author ascertained sometime since, that a work expressly for this purpose, under the title of the *Missionary Gazetteer*, by Rev. Mr. Chapin, of Woodstock, Vt. is soon to be published, he would cheerfully recommend it to the patronage of his readers, and excuse himself from a laborious task, the necessity of which will be superceded by this work.

The number of ordained missionaries now among the heathen, is said to be about 400 ; there may be double that number of missionaries of all descriptions ; and in many cases school-masters and catechists, are among the most useful instructors ; since preaching regular sermons to regular assemblies among the heathen is out of the question—and good native preachers are generally found more efficient and useful than either ; this consideration led to the formation of the Baptist College at Serampore, (8) the Episcopal College at Malacca in China, and will superinduce the erection of similar institutions as fast as possible on heathen ground, and also lead on to the encouragement of native preachers to a greater extent than has ever yet been thought of. They in the end will bear the burden and heat of the day, and become the heralds of salvation to their benighted countrymen.

(8) See Ward's Letters.

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James Golightly	Jeremiah Pearson	Isaac Story
Thomas Parker	Jesse Pumphrey 2	David Taylor
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Ichabod Babcock	Marvin F. Cooke	Reuben Sears
Russel Barber	Thomas Cox	Tertullus Sears
John Bellamy	Asher Fairchild	Silas Sikes, 9
John W. Blakesler	Rev. E. Herrington	Isaac Skinner
Thomas Brayton	Wm. Hutchinson	Esek Steer
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Rev. Amasa Brown	Henry T. Martin	Moses Upham
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J. E. Burton	Josiah Osgood	Thomas Wyla
Amos T. Bush	Ellis Osgood	Artemas Wyman
Minerva Caswell	Thomas Palmer, Jr	David Wyman
Joseph Catlin	Samuel Payne	



RECAPITULATION OF ALL RELIGIONS.

Pagans	-	-	-	-	400,000,000
Mahometans	-	-	-	-	100,000,000
Jews	-	-	-	-	7,000,000
Christians	-	-	-	-	233,000,000
Total	-	-	-	-	<hr/> 740,000,000

Bishops throughout the world	-	-	1,500
Clergymen of all descriptions, do.	-	-	324,000
Places of worship do.	-	-	224,000
Expenditure on the clergy of all denominations	\$78,000,000		
Bible Societies do. over	-	-	2000
Number of languages among all nations which require separate translations of the Bible are computed at	1000		
Number of do. into which the Bible has been trans- lated are computed at	-	-	200
The number of missionaries of all descriptions on heathen ground, is said to be about	300,		
not more than half of whom are ordained minis- ters of the Gospel.			

Episcopalians.—Under this head are ranked the Church of Rome, the Greek Church, the Church of England and its branches, a part of the Lutheran Church, the Moravians, the Methodists, and the Shakers.

Presbyterians.—The Kirk of Scotland and the Scotch Seceders, the French Protestants, the Reformed or Calvinists of Germany, the Churches of Holland and Switzerland, the Dutch Reformed, and the German do. of the United States, &c.

Independents.—Those who bear this name in Britain, together with the Whitfieldites, Lady Huntingdon's connex-

ion, the Congregationalists of New-England, the Baptists of all countries, the Sandemanians and the Bereans.

Pedo-Baptists.—Those who practice infant baptism, which embraces most of the christian world except the Baptists.

Baptism by Immersion, is practised by all parties of Baptists, except the Dutch Baptists or Mennonites, who administer this rite by pouring ; by all classes of the Greeks, and by a large part of the Methodists in this country ; it is enjoined on the Church of England, unless the child is too weak to bear it, and is occasionally practised on adults by some Episcopal, as well as Congregational and Presbyterian ministers in America.

Baptism, in any mode is dispensed with, by the Quakers, the Shakers, by a part of the Universalists and Swedenborgians, and it is believed by the ancient Socinians.

Calvinists.—The sentiments implied by this term, are professed by nearly all kinds of Presbyterians both in Europe and America, by the Particular Baptists in England and India ; the Associated Baptists in America, and by the greater part of the Independents and Congregationalists.

Arminians.—Under this head we may reckon the Catholics, and Greeks ; the Lutherans, most of the Church of England, the Methodists, the Moravians, the General Baptists of England, the Freewill, and most other classes of Baptists in this country ; the Quakers, the Shakers, the Swedenborgians, all kinds of Unitarians, nearly all the Universalists, and many among nearly-all other denominations.

Trinitarians.—A belief in the doctrine of the Trinity is professed by all parties of christians, except those who are named under the next head.

Unitarians.—This name is now given to those who were formerly denominated Arians, Socinians, Macedonians, &c. and to all others who deny the doctrine of the trinity, which embraces the Socinians, properly so called of Transylvania, most of the English Presbyterians, many of the Lutherans and Presbyterians in Germany, Switzerland, France, &c. ; a part of the General Baptists of England, most of the *Christian Society* of this country ; about one third of the clergy, and one half of the people among the Congregation-

alists in Massachusetts, and a few of this denomination in other states ; the Shakers, and as the Unitarians suppose a considerable number both of the clergy and laity, among most of the denominations of christendom.

ESTIMATES OF DIFFERENT WRITERS ON ALL RELIGIONS.

According to Dr. Evans, the world may be divided as follows, viz.

Jews	-	-	-	-	2,500,000
Pagans	-	-	-	-	482,500,000
Christians	-	-	-	-	175,000,000
Mohammedans	-	-	-	-	140,000,000
Total	-	-	-	-	800,000,000

Subdivisions of Christians.

Greek and Eastern churches	-	-	30,000,000
Roman Catholicks	-	-	80,000,000
Protestants	-	-	65,000,000
Total number of christians	-	-	175,000,000

This statement without much variation has been copied by a number of modern writers upon this subject.

Hannah Adams, copying from Cummings' Geography, gives the statement as follows, viz.

Christians	-	-	-	-	170,000,000
Jews	-	-	-	-	9,000,000
Mahometans	-	-	-	-	140,000,000
Pagans	-	-	-	-	481,000,000
Total	-	-	-	-	800,000,000

Subdivisions among Christians.

Protestants	-	-	-	-	50,000,000
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Greeks and Armenians	-	-	-	-	30,000,000
Catholicks	-	-	-	-	90,000,000
Total	-	-	-	-	170,000,000

The following computation of the number of Christians in each century since the Christian era, by M. Laffon de Ladebat, of France, has been published in a number of our religious journals, but still it may be new to a number of my readers.

1st century	-	-	-	-	500,000
2d	-	-	-	-	2,000,000
3d	-	-	-	-	5,000,000
4th	-	-	-	-	10,000,000
5th	-	-	-	-	15,000,000
6th	-	-	-	-	30,000,000
7th	-	-	-	-	25,000,000
8th	-	-	-	-	30,000,000
9th	-	-	-	-	40,000,000
10th	-	-	-	-	50,000,000
11th	-	-	-	-	60,000,000
12th	-	-	-	-	70,000,000
13th	-	-	-	-	75,000,000
14th	-	-	-	-	80,000,000
15th	-	-	-	-	100,000,000
16th	-	-	-	-	125,000,000
17th	-	-	-	-	155,000,000
18th	-	-	-	-	200,000,000

The subdivision of the number of Christians may be estimated as follows :

90,000,000 Roman Catholics.

35,000,000 Greek Church.

75,000,000 Dissenters from both Romans and Greeks.

200,000,000

Since the year 1800, up to which time the above computation is made, the number of Christians has increased very rapidly in all parts of the Globe.—*4th Rep. P.P. Bib. Society.*













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A history of all religions, as divided

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